

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

SEPTEMBER, 1875.

LETTER FROM BISHOP ELLIOTT.

BROWNSVILLE, TEXAS, *June 28, 1875.*

REV. AND DEAR SIR: Upon Ascension Day, May 6, the First Convocation of Western Texas assembled in St. Mark's, San Antonio, and I simply mention it to get a "*point d'appui*" for this letter. In my last I gave you some account of the work done between Easter and the meeting of Convocation, and now pass on, without detaining you to give an account of our proceedings, because our little "Journal" will soon be out and you will have it all there.

On *Monday, May 11*, I went to Seguin, accompanied by the rector of the church at that point, the Rev. Mr. Hutcheson, and the Rev. Mr. Richardson, of San Antonio. At night we held Service in the "upper chamber" occupied at present by the congregation, the sermon being preached by Rev. Mr. Richardson. Next day (Tuesday) at 6 P.M., assisted by these brethren, I laid the corner-stone of the new St. Andrew's, and made an address.

Wednesday, May 12.—Travelled eighteen miles in buggy with Rev. Mr. Hutcheson, and preached at night in the school-house at Lavernia.

Thursday, May 13.—Went on in same company to Sutherland Springs and preached in school-house at 11 A.M., distance seven miles. Left at 8 P.M. in hack for Cuero, distance fifty-five miles.

Friday, May 14.—Arrived at Cuero at 12 M.

Saturday, May 15.—Left for Indianola by railway, distance sixty-five miles.

Sunday, May 16.—(Whitsunday) Preached morning and afternoon in Church of the Ascension, Indianola. Administered Holy Communion, and at the last Service confirmed two persons.

Tuesday, May 18.—Went by railway to Chocolate Bayou, distance eighteen miles, and assisted by the Rev. Mr. Carrington, held Service in St. Paul's chapel and preached.

Wednesday, May 19.—Held Service in St. Paul's, Chocolate, adminis-

tered Holy Communion, preached and baptized four children. In afternoon, at the residence of Mr. David Hatch, baptized two children—travelled seven miles to Lavaca in buggy, preached in the Methodist church at 8 P.M., and baptized an infant.

Thursday, May 20.—Returned to Lavaca station, and stopped on the way and baptized a child belonging to a Methodist family. Arrived at night at Victoria.

Friday, May 21.—Preached at night in Trinity Chapel, Victoria, and confirmed two persons.

Saturday, May 22.—Left for Goliad (distant thirty miles) at 8 A.M., in wagon belonging to the Rev. Mr. Carrington. It seems to me necessary to say in this connection, that the horse "Roan," which after our hard experience last winter in the prairie mud, when we reached Gonzales went into hospital, was one of the pair driven on this occasion. He emerged from his illness with the loss of a pair of hoofs, or something of that sort, but seems now in as good spirits as a Missionary horse ought to be.

Sunday, May 23.—Preached morning and evening in Methodist Institute, at Goliad. Administered Holy Communion in the morning and baptized an infant. At night baptized and confirmed one adult.

We have here seventeen communicants entirely dependent upon others for such Services as they get. They say it is distasteful to them, and yet they are helpless. They turn to me—holding out their hands for help: "We do not wish to be baptized, married and buried by men with whom we are not in sympathy;" and shall I be obliged to echo the refrain, fast becoming Episcopal, "I have neither the man nor the money?" This is killing work, it eats out the very life.

Monday, May 24.—Visited the ruined Mission of La Bahia opposite Goliad, particularly interesting to me as being the scene of the massacre, in 1836, of Col. Fannin, of Georgia, and his command. Held under their articles of surrender as prisoners of war, the Mexicans with a faithlessness which seems national, marched them out upon Palm Sunday, March 27, 1836, and celebrated the day by the murder of four hundred chained men. To day La Bahia is in ruins with the exception of the nave of the main church. We got into this after some difficulty and found only the usual solid masonry, arched and buttressed, damp and uncomfortable, with the usual shrines furnished with the frightful dolls which these people delight to honor. The same day returned to Victoria and thence next day by railway to Cuero, where I preached at night.

Wednesday, May 26.—Buried a stranger from the chapel in Cuero, and delivered an address. Left at 6 P.M. for Gonzales by stage, distance thirty-eight miles.

Thursday, May 27.—Preached at night in the Baptist church in Gonzales.

Friday, May 28.—Preached and administered Holy Communion in the

same church and same place in the morning, and in the afternoon baptized two children. Since this visitation, I am happy to say that the Domestic Committee have given me some help for this point. I think we all appreciate the manifold calls upon the Committee and its Secretary, how they are beset by two score of Bishops, each carrying the burden of his own work ; and if we cry out sometimes, it is because of such heart-sickness as one gets from confronting the problems of such points as Goliad.

Saturday, May 29.—Travelled by stage to Lockhart, distance thirty-five miles.

Sunday, May 30.—Preached morning and evening in our church at this point, which since it has fallen under the management of Rev. Mr. Carnahan has been put in habitable condition. At the first Service, administered Holy Communion and preached, and at the next, confirmed three persons ; was assisted by Rev. Mr. Carnahan in the Services.

Monday, May 31.—Went over to San Marcos, eighteen miles by hack, accompanied by Rev. Mr. Carnahan, and at 11 A.M., laid the corner-stone of St. Mark's, San Marcos, and made an address. Left at 1 P.M. for San Antonio (distant forty-eight miles) by stage. With the exception of Goliad, Lavernia and Sutherland Springs, this is the second visitation I have made to these points since January 1.

Having remained in San Antonio from the 1st to the 18th of June, assisting the Rector from time to time, upon the 19th I set out for Brownsville, at the mouth of the Rio Grande, and upon investigation found that the round trip would require a journey of one thousand eight hundred miles—one thousand three hundred of which however would be by water, and this is far preferable to staging. I had been warned by my correspondents in Brownsville not to attempt the journey overland, as there was danger not only of robbery but murder. Your average Mexican is no respecter of life or property ; and under the able tuition of Juan N. Cortina, a system of brigandage is in full operation. I would say that, after ample opportunity for observation, I do not believe that the reports of pillage from the Rio Grande are a whit overstated, but rather the contrary. Brownsville is only secure because General Potter holds it—beyond the suburbs in the *chaparral*, no man is safe—if he goes alone into the country he carries his life in his hands. It has been said that old confederate soldiers constituted the disturbing element, but upon a poll it was discovered that there were *only nine confederate soldiers resident in Cameron County*. Other conjectures, equally wide of the mark, have been circulated. I will tell you the trouble. It is much easier to steal American cattle than to work, and every bullock that crosses the Rio Grande finds a ready purchaser, without regard to marks, in Brig.-Gen. Cortina, of the Mexican army. This is the truth: it is pillage for pay, Mexicans against Texans. As much has been said upon this subject, I have not thought it amiss to give you the result of my observations.

I arrived at Brazos Santiago on June 24, thence in a tug to Point Isabel, and from there to Brownsville by rail, twenty-three miles. I was cordially welcomed by all Protestants—a deputation escorted me from Point Isabel to Brownsville, and another met me at the depot in the town itself—offering me the hospitalities of the place and providing in every way for my comfort.

Brownsville is a place, say of four thousand inhabitants, mostly Mexicans, and is situated immediately upon the banks of the Rio Grande, twenty-five miles from its mouth. Across the river and connected by a street railway is the city of Matamoras, State of Tamaulipas, Mexico.

I found that the hurricane of 1867 had destroyed our church, and that at present there are only two churches in the place, one Roman Catholic and one Presbyterian. The former is called the Cathedral, but it remains to be seen whether the Bishop (newly appointed) will establish himself here. He had a disagreement with his Mexican co-religionists, and they abused him so vilely that he has, temporarily at least, gone to Corpus Christi. We still own our lot, and during my stay we reorganized the parish, appointed a building committee, formed a ladies' society, and made ready for a fresh start. They have had no Rector for many years, and so far away is this point, that Bishop Gregg, strive as he might, could not with his other extraordinary labors, visit it very often—his last visitation was in 1868.

Sunday, June 27.—I officiated by special request, and after most pressing invitation, in the Presbyterian church; and I would state in this connection, that as I can never reciprocate, I invariably discourage the use of buildings belonging to the denominations, and only yield when there seems to be feeling in the matter. At the Morning Service I preached and administered the Blessed Eucharist to these hungering disciples, and at night held Service and preached.

On *Wednesday, June 30*, I baptized eight children and one adult, and on July 1, at night preached and confirmed ten persons. There are now eighteen communicants in the parish. The necessity for Services here, is not merely local but has a national significance—for besides the native population there is always a heavy garrison and a large custom-house staff. Every man who has a son in the army, every mother who sends her boy to the frontier, is interested in placing near him the gentle influences of Church teaching. I trust that this will meet the eye of some one interested in promoting the spiritual welfare of those dear to them, and who will be moved to assist in the re-establishment of this picket post upon the extreme south-westerly point of the Republic.

Having begun this letter at Brownsville, I am now closing it on board the steamship "*Harris*," in the Gulf of Mexico, so you must excuse every blemish.

Yours faithfully.

LETTER FROM BISHOP CLARKSON.

"THE OVERLOOK," OMAHA, *July 5, 1875.*

REV. AND DEAR SIR: I see that all the other Missionary Bishops, including my beloved brothers of Maine and Minnesota, are writing letters for THE SPIRIT OF MISSIONS, giving an account of their labors and their needs, and their hopes and their fears. If I have been remiss or backward in this matter, it is not because I have not something to say to your numberless readers—the great army of Missionary helpers that reaches from ocean to ocean—but rather because I am reluctant to crowd out even one of their deeply interesting letters with any poor words of mine. I always like to *feel* hopefully and to *write* hopefully of my work. Even in the darkest hours, and in the closest crisis of a work like ours, there are cheering circumstances, and gleams of sunshine and gladness.

The grasshoppers may have eaten up all our substance, yet here and there a human soul may be hungry and thirsty for the Bread that cometh down from above and for the Water of the River of Life. The Missionaries may sometimes be disheartened and even driven away, because the people cannot pay them what they have promised, yet it is encouraging to see how the most of them bear up manfully under their loads of anxiety, waiting cheerfully for the better day to come—the people may be sick at heart because of poverty and pecuniary losses, but still they often crowd the little churches and the wayside school-houses to hear the words of Truth and Life. Notwithstanding the universal depression as to financial matters that extends throughout this whole Jurisdiction, still there are some precious souls, at all our stations and in all our parishes, who ask for and receive the comforts and benedictions of the Gospel and the Church. Therefore we are not left to look only upon a dark picture. There are bright features on which we may dwell with thankfulness and hope.

We are not doing much this year in church building. We have only added one to the number of our little temples since last autumn. It is all that we can do, with our frightfully meagre "specials," to strengthen the things that remain.

The scanty incomes of nearly all of our Missionaries have been diminished, some of them entirely cut off, by the effects of the grasshopper devastation, and all the little that I receive for Church work in this great Jurisdiction has gone towards making up the imperiled livelihood of these brave and patient servants of the LORD. Indeed, I need now several hundred dollars to carry them safely through the present year, and I have determined not to lay another corner-stone, or commence another church building, as long as the Missionaries lack any of their much-needed and well-deserved salaries. They must be taken care of at all hazards. It has been with the utmost difficulty, and with the fullest stretching of my credit, that I have been able to retain them all in their places this year. If some of your wealthy and kind-hearted readers knew the straits into

which we are sometimes cast, and the anxiety that always presses upon us like a nightmare, in our efforts to keep our faithful Clergy paid up to date, they would only be too glad to aid us.

Our two Diocesan Schools in Nebraska have just closed their annual sessions. By the strictest economy and the most diligent vigilance we have been able to make their current income meet their current expenses, so that we are no worse off to-day than we were before the devastation, although, by reason of that calamity, we have lost part of the usual income of each school. The boys' school has had above sixty-five scholars during the year, the girls' school above ninety. The close of the year has left the schools no worse off than when we started in the fall, but it has left us without any money for repairs or some needed improvements. Here, too, are good opportunities for generous help. The influence of these schools for the Church in the Jurisdiction increases and strengthens every year. We could ill afford now to lose that influence.

The number of our Clergy has not diminished in the last year. Three have left us for other fields, but three of our own young men, "to the manor trained," have been added by Ordination to the list of our Clergy. The confirmations have been about the same in all the parishes and stations, taken one with another, so that notwithstanding the severe ordeal we are now going through, the Lord has not deserted us or the cause, and His cause is not without victories. The great loss that we met with in the removal of Bishop Garrett, has been supplied by the accession of a successor of like spirit. The building of the permanent Cathedral must be postponed until better times; in the meanwhile, the building fund grows slowly but steadily. We have established thoroughly the system, even though in a small way, and our wooden Cathedral does well enough for poor people, and a *grasshopper* Diocese. By and by, perhaps after you and I, dear Doctor, have gone to other scenes, a Cathedral of stable material and imposing proportions shall rise upon the beautiful site.

Now, I trust you will not think that this is a desponding letter, or that we have lost heart and hope in consequence of our recent devastations. We have some of both left yet. But if you could see, as I have seen this spring, whole counties in the richest part of our State completely covered with the devouring army, even your wonderful glow of cheerfulness would get a terrible set-back. Still I am

As ever yours, hopefully.

LETTER FROM THE REV. W. H. STOY.

LOGAN CITY, UTAH.

REV. AND DEAR SIR: I herewith submit my report for the quarter just closed. I do so with more than usual encouragement for the future. We have sown and waited in patience, and have at last, by God's grace, begun

to reap and to take root. The Bishop's visitation this year (Second Sunday after Easter) was alike more than usually cheering to him and to us. Since his visit of the year before, St. John's House had been started and the day-school had steadily grown, until now he found us with a flourishing school with eighty scholars and with a House—a pleasant Christian home under strict discipline, albeit confined to two rooms, with daily Services marked by full, intelligent responses, where before all had been alien and strange—found us in short, starting from nothing, not even one communicant, grown up to a parochial organization, with old and young interested, a churchly sentiment pervading the minds of all, and the minds of all moved with loyal and loving respect for the Church and her representatives. We have now twenty communicants, a Sunday-school of forty scholars ; a body of at least twenty workers who can be depended on ; a congregation varying from twenty-five to seventy-five ; a day-school attendance which has reached ninety, and up to a few days before the close of our Easter term, has not gone below thirty-five. I have also had in the House all winter, four students who have made very unusual progress in their studies and in the formation of character. All these results are *legitimate growth*—we have here no “outsiders ;” it is *all Mormon here*—and the general sentiment is, and has been, extremely unkind and hostile to our Mission, but we are propitiating the hostility and gaining respect and confidence, through the persevering exhibition of the aggressive and all conquering spirit of CHRIST's love ; and the prospect for our School, House and Mission for the coming year is better than ever before, and far in excess of my most anxious and longing hopes of two years ago. So far, we have worked and labored as mere sojourners, without place or property or local habitation of our own ; for in truth the Mission was an experiment among such a people. But time and persistent efforts have demonstrated that something can be done for even such a people as this. The time has come when we ought to recognize our work as a permanent one, and when a place of our own should be provided, in which to concentrate our forces, conserve our influences, economize our means, and plant for the future outgrowth and fruitage of the Mission. We need at once *two thousand five hundred dollars* to purchase the very advantageous ground, and to finish the cottage, which we now occupy as St. John's House. This ground is in the centre of the town where the four wards meet ; it is ample for the Church, the school and the residence of the Missionary and his students and family. Property now is low, and this can be bought lower for cash than it could have been during two years past. Besides being large enough, it is a *corner lot*, improved and fenced, and possessing a large number of bearing fruit trees. There is no place so central in Logan which we could secure for the Church so cheaply. My purpose, with the Bishop's hearty approval, is first, to purchase this property, whereby we

shall at once secure a home for the Missionary and his students, and for the Ministry and the Principal of St. John's School. This, to buy and finish the building, will require *two thousand five hundred dollars*. After we have paid for this property, the purpose will be to go on and build such a School-house and chapel, as the Church at large and our own people here will furnish us the means to build. In the meantime we shall rent a large new room for our school and chapel on much better terms than we have heretofore rented, and we shall continue to pay rent for our House quarters until we can buy.

This Mission at Logan never has been so interesting, so promising or so worthy the confidence and support of the Church as it is now, and I appeal to the faithful everywhere in CHRIST's dear Name and for His holy cause to come forward now and place this Mission on a permanent basis. One hundred persons at *twenty-five dollars* each, can give me the means of purchasing and finishing a property for the permanent work of the Mission—two hundred at *twelve dollars and fifty cents* each, can give me this, or still easier, four hundred persons at *six dollars and twenty-five cents* each, can raise it—or better than all, twenty-five hundred or less than ten per cent. of our communicants in the United States, by contributing *one dollar* each, could put the means in our hands of securing a permanent property for St. John's Mission, Logan, and for making a home for our already four students, training for the Ministry.

We greatly need such a property now, and we need the money to purchase it at once, so that we may take advantage of the vacation and the pleasant weather to finish and put in order our cottage house, for the students for another year and before the winter comes on, when it is nearly impossible to get work done with economy or success.

In the meantime I desire to remind our dear friends who have helped us with Scholarships, with special gifts of money, clothing, etc., that our school responsibilities are increasing, with seventy or eighty poor children who can pay little; with the House students dependent on me for *all* but board; with a growing work in the midst of "the enemy's country"—we need Scholarships, twenty or twenty-five, at *forty dollars* per annum. We have as yet only sixteen such Scholarships and these are not all *full* ones.

I have made a plain statement of facts, not exaggerated. I have worked patiently, under difficulties and without means. May I not hope for a generous response from the Church at this important epoch of St. John's Mission, Logan?

Faithfully and truly,

Your Watchman and Lieutenant, for the SAVIOUR's sake.

A MISSIONARY'S LETTER OF ACKNOWLEDGMENT.

ADDRESSED TO THE SECRETARY OF THE WOMAN'S AUXILIARY.

TRINITY CHURCH, MARSHALL, TEXAS.

To Miss Mary A. Emery, Secretary, etc., 21 Bible House, N. Y. :

DEAR LADY : I have unintentionally neglected hitherto to inform you of the receipt of a barrel of supplies for myself and my family, at Easter-time, from the Rev. Rector and good friends of Trinity Church, Newport, R. I. I wrote at the time to the Rector and to Miss ——, but I ought perhaps more fully to have acknowledged my obligations for their kindness. It was indeed a bountiful supply for our household, of clothing and many other things which made glad our grateful hearts. It was an expression of a profuse liberality not soon to be forgotten, and I would, if I could, express myself in heartfelt assurances. I feel this every year, that after all it is but the repetition of the same words to one and all who have been kind to us, and in whatsoever I fall short, I ask them and all to believe what no words can explain. I have feared that my recognitions of relief have not been what I desired, inasmuch as I was conscious that the most I could say would be, "God's blessing" from my priestly lips, and "We thank you" with our human voice.

It may not be known that I have no regular salary in this field. To demand a competent support from any of our Mission stations, would be to deter the "little flock" from an effort to obtain the privileges of the Church, so convinced are the people of their present inability to support a Clergyman and his family without aid from abroad. And we feel that we have done much, when we remember that, so far, we have rebuilt the church, which had fallen down, and have made preparations for the erection of two others (in Crockett and Palestine) without going outside of Mission limits to procure the means to do so. The voluntary system, without even a pledge or a subscription list—weekly Offertory in the church—this is our dependence, simply this, for daily bread, shelter and clothing, for we have no parsonage, and the monthly rent must be paid.

You can readily imagine, then, how the Missionary at an ordinary station feels, and how he *lives*. While for himself it is of small moment what his portion is, so only that food and raiment are provided, still since the Church has not only permitted, but almost counselled him, to marry, he feels the claim which his wife and children have is a just and holy one, and often is the anxiety for their support his chiefest cross, borne cheerfully, but still a cross and a very heavy one. The receipt of clothing and other needful things is, therefore, a great benefaction, and I desire that my Rev. brother should know that I thus esteem it.

In the box were specific gifts for individual members of the family, which were hailed with joy. These touched us deeply, and my own were proofs that the good brother was thoughtful of my comfort. In books,

too, we had our share. From Miss ———, I received a "study gown" which was greatly needed, and which will remind me of her attention in hours of healthful work, as well as in the chamber when the weariness of my old body demands some repose.

But what shall I say, or how tell you of our general surprise at the token of love for Trinity Church, Marshall, Texas, from the children of the Sunday-school of Trinity Church, Newport, R. I.—a large Bible, Prayer Book and Altar Service book, the fruits of children's labors and self-denials during Lent, A.D., 1875—a beautiful offering which came just in time! I took occasion, in exhibiting it from the chancel, to teach my children (and parents, too) of the oneness of God's family, the Church's holy bonds, and bidding them cheer up at the remembrance of their communion with the Church, told them to go onward in their work, God had raised up brethren to aid them, and in the future to remember to give as freely as had been given unto them.

You will pardon me for not sooner telling you of these things, I am sure, when I say that cares and anxieties of no ordinary character have beset me—true, they are only the oft-told tale of Missionary efforts and disappointments in trying to *do*, without the means or instrumentality which are necessary for success. I am at a stand now, and cannot progress unless a kind Providence raises up unforeseen agencies to assist. The want of a parsonage is our chiefest one, and I shall probably make an appeal for help from the many clerical brethren who were companions in the Seminary many years ago, but with whom I have had no intercourse for twenty-five years. My life has been a secluded one, and only my Diocesan and immediate neighbors of the Clergy know anything of my labors. Pardon my digression. If my Bishop were near at hand, he would tell you, that to those in whom I have confidence of sympathy, I am wont to say many words and to write long letters, though luckily I don't write very often.

For your kindly interest in my personal necessities, I would also offer thanks to God, Who by His SPIRIT directs your noble charity, and to you as a willing instrument to do His Will. The clothing which last year came to me through the Woman's Auxiliary, witnessed for your agency and for the good women, whose works will tell that they were "numbered among the Saints." They exhibit a spirit which attracts the love of all the brethren. I do not know the original projectors of this work, but I have prayed that God's blessing may be on them and on their successors forever. So skillfully administered is this charity, that it reaches our remotest stations, and melts the hearts of our people everywhere, cementing the relations of the Church's members. It has healed many breaches which nothing else could heal; has allayed the bitterness, which was engendered by strife and war; has reconciled the multitudes with the loss of worldly goods; and promoted the peace which becometh the Gospel of our LORD JESUS CHRIST.

If you will bear with me while I rehearse these noble acts, it will be a relief to tell you, for here, in my isolation, I have few to whom I can unburden myself, and indeed my heart is very full.

I go back then to the first offer of relief which I ever had. I was in Shelbyville, Tennessee. Dear Mrs. ———, of Connecticut, wrote me a letter, such as only could have come from a Christian gentlewoman of her kind. I did not then feel the want of clothing, and in reply I said that I would rather it be sent to those more needy than myself. I had then my own home and was surrounded by many comforts—alas! I did not think how soon I would lose them; but they are gone, and now in Texas I have no home. The pleasant termination of our correspondence brought me a year's subscription to *The Churchman*, as a token of willingness to do what they could, for I had declined clothing, but asked for books and other help for my Mission work. I did not then understand the specified object to which their labors were limited. Some of these days I hope to present (and I do not think it will be in vain) my appeal for aid to build churches and parsonages in my several fields, in this Diocese, where the scattered sheep are wandering without shelter, and where hearthstones of Churchly altars will gather them as members of a local household of Holy Faith.

Next was the gift of the Rector of Christ Church and his people at Rochester, N. Y., selected with a forethought, which proved that the box came from a society that devised liberal things. These, as well as other things from New York City, were acknowledged by letter, but only when face to face we see and are known, will the donors know the heart of the recipient of their favors. The relief to us was truly a God-sent one.

Of Prayer Books, papers and other such have I had many gifts; and while in Tennessee, from personal friends, who are still my living friends, and from that saint departed, dear, good Mrs. ———, of Nashville, I obtained, without the asking, many valuable additions to my household comforts.

Last year, 1874, as I tried to tell our Diocesan Council in my report, the Woman's Society of St. Stephen's, Philadelphia, supplied my family with clothing, and paid the expenses of their removal to Texas, at a time when I was sorely depressed by long months of separation from my loved ones, and had little prospect of saving from my income the funds which were necessary to defray expenses of travel.

The Bishop White Parish Library Society has sent me twenty-five volumes of valuable Church literature, and Miss ———, added to my personal comforts by an amount of money which came at an hour of great need. How can I thank the generous lady to whom, under God, I am indebted for actual relief when the cisterns of supply were at lowest mark! Her reward is with the Master Who knows more than I am free to tell without the ostentation of self in sacrifice.

I have already stated the Easter gifts of 1875.

To you, dear lady, I must add a word of explanation. These twenty-five years have I been in the Church's Mission work, and in every undertaking I have felt that not only my voice and my hand, but my family and my all of this world's goods, belonged to the Church which I was laboring and pledged to serve. The result has been, and is now, that I have always used my own available means to carry on my work. I never stop to ask the difference between my own money and the Church's in cases where it is a question to go on or to stop work ; and as laborer, carpenter, as well as priestly worker, have I gone onward. So is it that my means are all expended, and to-day I am paying the workmen to make benches, out of funds which the ladies gave me to spend for myself. And so shall I (D.V.) go on to the end, and the last dollar which I have shall be spent for God's work. I keep out of debt, and I spend everything I receive beyond our actual necessities of family living, for the building of our churches. I have a perfect faith that I shall not want.

Yours lovingly in CHRIST,

EDWIN A. WAGNER.

I have written, perhaps, too freely of myself and my work. If so, you will overlook it when I plead that my pent-up feelings sometimes burst their legitimate bounds ; and when you have read the old, old story of Missionary struggle, just add my name and my work to the list of those for whom you pray, leaving all in God's hands for welfare or for woe.

CHURCH WORK AMONG THE GERMANS.

THE experience of one man in a work like this is necessarily limited, and his opinion is, therefore, to be taken with due respect for different and even opposite views of other people who may have a longer and wider experience in the same field of labor. However, any contribution towards the solution of a problem so very important and apparently so difficult, ought to enlist the interest of every good Churchman, and to prepare the way for further consideration of the subject and for a more general attempt to try some method of practical Mission work among these millions of foreigners, who generally become pretty good American citizens, and who ought to be made good Churchmen, too.

How shall we take hold of them ? We must make our Church known to them. But by what means ? Shall we explain to them our claims to a legitimate ministry, a catholic liturgy and a scriptural creed ? Theoretical explanations will be very useful, indeed, when made to people of an inquiring mind, who are already going about to search after a truth which they found not realized in their former social or ecclesiastical connections. And private conversation, occasional addresses, papers and

tracts might do a great deal of good in this direction. Church people would certainly help a good cause by placing some funds at the disposal of the Church German Society for periodical and occasional publications in the German language. It has also been stated in *THE SPIRIT OF MISSIONS* and elsewhere, that a new translation of the Prayer Book into idiomatic and liturgical German, is very much needed. However, we ought not to expect that literary agencies alone will accomplish any great results among the masses of a people who mostly belong to the working classes, and who are (to their honor be it said) among the hardest working men and women in this country.

Such people must be approached in a more practical way. And we have already entered upon that way. Our good people have gone out into the streets and lanes of the city and into the highways and hedges of our country parishes to gather the German children into our Sunday-schools. In the city of New York alone, several thousands of German children are thus brought into the fold of the Church. And since the majority of these children belong to families where the parents seldom or never attend any religious Service whatever, we have the fairest possible claim on them, for we seek them after they have disowned all foreign allegiance, either to Luther, or to Zwingle, or to Calvin, or to Pio Nono. But we ought to redeem that claim in a more perfect way than we have done so far. It is a common experience, that we are unable to keep in the Communion of our Church more than a few dozen of the thousands of children whom we attracted, while they were going to school. The fault lies especially in our neglect of the spiritual care of the parents. In ninety-nine cases out of a hundred all religious instruction will be lost with children whose parents are allowed to remain in utter indifference to the Church. To invite the old people to come with their children to our English Services will rarely do. The small English vocabulary acquired in ordinary conversation and business intercourse, proves insufficient for the understanding of an English sermon or Service. They will try to attend once or twice with the same success as if they heard a Latin mass, and then they will give it up forever. We must provide some kind of a German Service if we want to attach them to our Church, and to preserve our influence over their children beyond the time of Confirmation.

This seems to most people a very difficult thing. They think at once of a German Chapel or Mission hall, of a German Minister, and all the other apparatus of a separate Missionary or parish organization. But we would propose something much simpler and far less expensive, which after all may prove even more successful than the most complete separate organization. Where there is a large German element in the Sunday-school of an American parish, let a number of the children who can read German, be formed into a choir under some German musician who is able to lead in singing and to play the organ; let them practise the *Gloria Patri* and such of the Chants as are first needed, with the tunes used in

the ordinary Services of the parish. Then, find an educated Churchman, either an American who is able to speak German, or a German by descent and tongue, to act as lay reader under due appointment of the Bishop. The necessary German hymnals with tune books, and Morning and Evening Prayer in German, abbreviated, to be used as a third Service, also a suitable collection of German sermons from texts, following the order of the Christian year, can be obtained from the Church German Society. The publications of this Society are authorized for the diocese of New York, by the Rt. Rev. the Bishop of New York, who is also the President, *ex officio*, of the Society. Outside of New York the authorization of the several diocesans is, of course, to be sought, before these books are used; but that authorization will, under the circumstances, certainly be granted. After due arrangement of these preliminaries, it will be well to invite to a rehearsal a few Germans who may be expected to take an interest in the matter, and to instruct them with a few words, as to the order of the Service, responses to be made, the prayers to be said aloud by all, etc. The German chorals being familiar to most German people from the other side need hardly much practice beforehand.

If the assistance of a German Clergyman at the opening Service can be secured, it will be all the better; this is, however, by no means absolutely necessary. As to the hour to be set apart for these Services, the convenience of the American Parish, as well as the condition of the German people for whom they are meant, will be duly considered. Nine o'clock in the morning, four o'clock in the afternoon, and half past seven or eight in the evening will probably be the only eligible hours. At one of these hours either the Church or the Sunday-school hall might be opened for the German Service. If the Sunday-school room is taken, the ordinary kneeling cushions should not be forgotten. As kneeling has fallen into disuse in many parts of Germany, it is especially difficult to get the people down on their knees upon the plain floor. Other little helps intended to facilitate the outward part of the worship will readily suggest themselves. An occasional attendance of the American parishioners at the German Service, and also the occasional presence of the Rector, will be very desirable. Whenever he is present, he ought to conclude the Service by pronouncing the benediction; if he knows no German, he may do it just as well in English. The German people will certainly appreciate his participation in their devotions and gladly receive his blessing.

Let me now, in conclusion, give an estimate of the expense likely to be incurred by such a Service; for instance, for a German congregation of about fifty.

60 copies of Mission Service and Hymnal.....	\$30
1 tune-book for the organist.....	2
1 collection of sermons.....	3
For cards, advertisements, etc.....	5
In all.....	\$40

After the establishment of the Mission, the main expense will be for the organist ; the offerings of the people who attend the Services should, however, soon be sufficient for that purpose.

With a little wisdom in the management of this work, and the necessary zeal for the glory of CHRIST and of His Church, it should be possible to open German Missions of this kind by the dozen within a single year.

For further information, address the Secretary of The Church German Society, 140 West 14th St.

MONTHLY MAIL.

WE open our Mail for this month with an extract from the report of one of our Missionaries in Virginia :

One of my churches (White Chapel) is situated in the upper portion of the county, one mile from the Rappahannock River. This building was erected in the year 1740 on the site of another of which the age has been lost. But the silent and crumbling old tombs of marble that now surround the present building tell us plainly that a church must have been erected here by Church of England people more than two hundred and fifty years ago. On some of these old slabs the names of those who sleep beneath them are scarcely legible, time and exposure to weather having defaced them.

The present building when first completed was cruciform in shape, with high back pews, lofty pulpit, etc. Some years since it was remodeled, and now stands a neat, comfortable brick church of modern style, capable of seating from one hundred and fifty to two hundred persons. Here I hold Services every first and third Sunday morning in each month with very encouraging prospects.

Many of other ecclesiastical relations come regularly to worship with us, and seem really to appreciate and love the conservative forms and Scriptural doctrines of our venerable and beloved church.

A most interesting and flourishing Sunday-school, numbering over sixty members, assembles in this church every Sunday morning. From this school we look and hope for valuable accessions in a few years.

Another from Minnesota assures us of his abiding faith and faithfulness :

I am keeping up my full work as I have done it in the past. I feel much in need of rest, but I cannot see how I can get it in the near future.

There is nothing of special interest going on in my field ; it is white to the harvest, but the crop is shame, sin and death. The outlook is very dark, but all is in the hands of God. I am resolved on doing my duty in my short day, and let the future rest in the hands of God.

And this from Iowa. We heartily congratulate our brother on his rectory and his efficient lay helpers :

In January last the parish inaugurated the work of building a rectory. It will be finished and occupied by the first of September next, and about one-half paid for, with good prospect of paying the other half by the end of the year.

The laity in my absence keep up two Services and Sunday-school each Sunday, and one Service each Wednesday evening. The work is quiet, efficient and deeply earnest.

Most of the parishioners are poor, but they give liberally and pray earnestly and work faithfully.

From Texas comes this stirring appeal, which we are sure will move some hearts to extend a helping hand :

The faithful brother who formerly ministered to the little congregation at Independence, *died* a month ago, and I am only giving them the fifth Sunday, dividing my time as follows : two Sundays at Brenham, one at Hempstead and one at Bellville, per month, leaving the fifth for Independence. I should be heartily glad to be relieved of some of my hard travel *to and from* two of these stations, viz., Bellville, twenty-two miles, and Independence, twelve, on *horseback*. Just think of an old man, of more than sixty years, and weighing one hundred and ninety-five pounds, making such trips *monthly on horseback*. Can you get me help enough to buy me a buggy ? I have a good, strong, *rough* gaited horse ; but my buggy has just worn out, and I cannot afford to buy another out of my present stinted salary of *six hundred dollars from all sources*, and with a wife and four children yet to provide for. The three parishes at Brenham, Hempstead and Bellville are growing more and more interesting—though contributing only about *one hundred dollars* each towards my support. I cannot, however, get my own consent to desert them in their poverty and distress, though I suffer with them *often* for the comforts, and even the necessities, of life. While blessed with health and strength, I shall continue to preach the Gospel to the poor; and look for my reward in the world to come. I will not complain either, but work on the best I can under the circumstances, and when the final summons comes, it will be my highest joy to be found *at my post*, as a faithful servant and steward, watching and waiting for the coming of his Lord.

We conclude for this month with this from Maine. It shows how hard work is done for the Church in our Mission field, and how worthy the workers are of the sympathy, prayers and offerings of her members :

The work at Sherman for the season has not been commenced up to this time, owing to great floods in the bog country through which the only

road between us and the place traverses. To visit the place the Missionary has thirty miles to walk, which I intend to accomplish to-morrow (Friday), to be there in time for two whole days' work. Nineteen miles of the road are through the Virgin forest, and places of unusual wildness—without a house or camp to be seen.

SUMMARY : DOMESTIC DEPARTMENT.

1. A LETTER FROM BISHOP ELLIOTT gives, succinctly and clearly, a record of travels and labors performed in his recent visitations. All who read it will have their hearts touched by the proofs it affords of his fidelity as the overseer of God's Flock, and extend to him their sympathies in his many heart-aches over the waste places of his Jurisdiction. "It is killing work, it eats out the very life," to see the splendid opportunities which God in His Providence opens to the Church unimproved, for the want of men and means to take advantage of them. Men of the world are wiser in their affairs. They watch for opportunities and make the most of them. It is the secret of their success.

What foundations might not this young and earnest Bishop—a worthy son of an illustrious father—lay ; what heroic work achieve in planting and strengthening the Church in his growing and important field—if the money and the men were supplied him.

Is there not in our Ministry one, who, with a loving heart and willing to "endure hardness as a good Soldier of JESUS CHRIST," is ready to take up the work at Brownsville? And is there not among our laymen one, who, as the steward of God's wealth, will gladly supply the means of his support?

2. A LETTER FROM BISHOP CLARKSON is, like himself, full of hopefulness and cheer.

There come, in all Christian work, periods of depression and trial, when the heart is ready to faint and grow discouraged. And blessed is the worker who can hold on his way with undaunted faith and determined purpose, his eye ever discerning "a rift in the clouds," and the promise of a day of brightness and success. Such courage and faith are sure to be rewarded in God's own time, and the worker shall receive the "well done" of his LORD.

The Bishop of Nebraska, in the review of his nine years' work, has

ample reason for the indulgence of a cheerful spirit. Great progress has been made in those years, and the future is full of promise. He has noble helpers, and they will work all the more gladly with the knowledge that their Leader cares so tenderly for them, and stretches his credit so magnanimously to sustain them.

3. A LETTER FROM THE REV. W. H. STOY is a statement which only needs to be read, to draw forth the sympathy and aid for which he so urgently pleads. When the Government sends its officers to the frontier—civil or military—it pledges to them supplies and support. Is not this the pledge of the Church to her Bishops and other Missionaries who have been sent to plant her Standard in our Western Territories?

4. A LETTER OF ACKNOWLEDGMENT will be read with the deepest interest. It is full of tenderness and pathos. It is the outpouring of a grateful and loving heart. It expresses the emotions of scores of our Missionaries and their families, who have been the recipients of like favors. Many of them are living upon stipends, which afford to them and their loved ones a bare subsistence; at the best, they have to economize and struggle to pay their rent and supply their food. The gifts, therefore, of boxes of clothing, wisely selected and delicately bestowed, are of priceless value to them, not only as meeting their needs, but as the proofs of the loving sympathy and thoughtful care of their brethren.

It is within the power of most of our parishes or congregations to render this aid. Many of them have done so generously, and we doubt not that others will gladly do the same. Miss Mary A. Emery, Secretary of the Woman's Auxiliary, will be happy to give any information desired in regard to it. This is, peculiarly, the Woman's department of Missions, and we are sure that they will engage in it with ready hearts and hands.

5. CHURCH WORK AMONG THE GERMANS is a most timely article on a subject which should receive the most thoughtful consideration of the Church. Of its great importance there can be no doubt in the minds of any who desire to see her accomplish her Mission in this land.

If she is a true branch of the Catholic Church of CHRIST, she must do her work among all classes of our population, and, in order to do this, she must adapt herself, in her methods and labors, to these classes.

The suggestions made by the writer of this article are practical, and it seems to us, they should command the prompt and earnest attention of

the Church, especially in our large cities. The writer is, himself, a German. He thoroughly comprehends the needs of his people, and is eminently competent to suggest the most feasible and efficient means of reaching them. We commend his article to our readers, and trust that all necessary funds will be supplied for the vigorous prosecution of the work among this portion of our countrymen.

6. OUR MONTHLY MAIL needs no comment. We leave it to speak for itself.

OLD TRUTHS.

THE Church by her very Constitution, is a Missionary Church. Her one paramount work is, to extend the Kingdom of her LORD throughout the world. There is no alternative : She must obey her King.

Whatever of sacrifice, devotion and toil this obedience involves, are implied in her Commission. The men and the means required for its prosecution and completion must be cheerfully and adequately supplied.

And as this is the work of the whole Church, so is it of every portion of it. It embraces every parish and every baptized member of every parish. None are excused ; every sphere, every talent, every influence is comprehended. The one single question for each one to consider and to answer as in the presence of the Judge, is, "LORD, what wilt Thou have me to do?"

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from July 1, to July 31, 1875, inclusive.

ALABAMA.

<i>Clayton</i> —Claudia Waddell, M. C. . .	1	40	
<i>Mobile</i> —Christ Ch., a parishioner. . .	2	72	
Trinity, Mrs. H. D. C., quarterly sub.	10	00	14 12

ALBANY.

<i>Bovina Valley</i> —"A lady," for Arizona and New Mexico. . .	100	00	
<i>Maione</i> —St. Mark's Ch., M. C. . . .	28	40	
<i>Schenectady</i> —St. George's Ch., M. C.	10	76	
<i>Walton</i> —Christ Ch., M. C.	10	00	149 16

ARKANSAS.

<i>Pine Bluff</i> —R. V. M.	45		45
-------------------------------------	----	--	----

CALIFORNIA.

<i>San Francisco</i> —St. Luke's Ch., M. C.	5	00	
<i>San Mateo</i> —St. Matthew's Ch.	30	00	35 00

CENTRAL NEW YORK.

<i>Candor</i> —St. Mark's Ch., M. C.	6	40	
<i>Clinton</i> —St. James' Ch., M. C.	7	50	
<i>Ithaca</i> —St. John's Ch., M. C.	4	12	
<i>Paris Hill</i> —St. Paul's Ch., M. C.	10	00	
<i>Watertown</i> —Grace Ch., M. C.	83		
Trinity Ch., M. C.	92	68	121 53

CENTRAL PENNSYLVANIA.

<i>Bellefonte</i> —St. John's Ch., M. C.	9	61	
<i>Carlisle</i> —St. John's Ch., M. C.	3	00	

<i>Centralia</i> —Ch. of the Holy Trin- ity, M. C.	1 00	
<i>Lancaster</i> —St. James' Ch., M. C.	76 10	
<i>Mahanoy City</i> —Ch. of Faith, M. C.	7 00	
<i>Tioga</i> —St. Andrew's Ch., M. C.	5 21	101 92

CONNECTICUT.

<i>Bethel</i> —St. Thomas' Ch., M. C.	2 35	
<i>Brookfield</i> —St. Paul's Ch., M. C.	8 13	
<i>Cheshire</i> —St. Peter's Ch., M. C.	15 00	
<i>East Haddam</i> —St. Stephen's Ch., M. C.	30 00	
<i>Fair Haven</i> —St. James' Ch., M. C.	15 62	
<i>Greenwich</i> —"Morton House," after an address by the Sec. and Gen'l Agent....	28 44	
<i>Guilford</i> —Christ Ch., M. C.	16 07	
<i>Hartford</i> —Interest on Smith and Kelly note.....	1 6 67	
Estate of Chester Adams, Interest (A and W note), \$150; House rents, \$16.67	166 67	
Estate of Chester Adams, on account, Principal (A. and W. note).....	250 00	
<i>Marblehead</i> —St. Andrew's Ch., M. C.	1 00	
<i>Milford</i> —St. Peter's Ch.	25 00	
<i>New Haven</i> —Trinity Ch., M. C.	86 00	
<i>New Milford</i> —St. John's Ch., a member.....	20 00	
A. W. F.	1 00	
<i>Northford</i> —St. Andrew's Ch., M. C.	1 00	
<i>Norwich</i> —Christ Ch., M. C.	10 84	
Trinity Ch., M. C.	33 00	
<i>Plymouth</i> —St. Peter's Ch., M. C.	32 32	
<i>Thomaston</i> —Trinity Ch., M. C.	32 66	
<i>Washington</i> —St. John's Ch., M. C.	2 30	
<i>Watertown</i> —Christ Ch., M. C.	24 66	
<i>Westport</i> —Christ Ch., M. C.	41 00	959 63

DELAWARE.

<i>Newcastle</i> —Immanuel Ch., M. C.	40 00	
<i>Wilmington</i> —Trinity Ch., M. C.	2 25	42 25

EASTON.

<i>Chester Parish</i> —M. C.	2 93	
<i>Newtown</i> —St. Mary's Ch.	5 00	
<i>Perryville, Cecil Co.</i> —St. Mary Anne's Parish, M. C.	3 11	
<i>Shrewsbury Parish</i> —M. C.	2 60	13 54

GEORGIA.

<i>Cartersville</i> —Ch. of the Ascension, M. C.	9 70	9 70
--	------	------

IDAHO.

<i>B rise City</i> —St. Michael's Ch.	27 50	27 50
--	-------	-------

ILLINOIS.

<i>Albion</i> —St. John's Ch., of which from M. C., \$15.50	18 50	
<i>Algonquin</i> —St. John's Ch., M. C.	5 06	
L. T.	3 25	
<i>Batavia</i> —Calvary Ch.	2 65	
<i>Chesterfield</i> —St. Peter's Ch., M. C.	6 35	
<i>Galena</i> —Grace Ch., M. C.	13 00	
<i>Kewanee</i> —St. John's Ch., M. C.	3 25	
<i>Naperville</i> —St. John's Ch., M. C.	3 31	
<i>Osgo</i> —Grace Ch., M. C.	4 25	
<i>Pittsfield</i> —St. Stephen's S. S., two little scholars.....	2 25	
<i>Winfield</i> —E. S. D., M. C.	42 11	
<i>Wyoming</i> —St. Luke's Ch., M. C.	60	104 59

INDIANA.

<i>Richmond</i> —K., to help in the cir- culation of the Spirit of Missions	40 55	
---	-------	--

<i>South Bend</i> —St. James' Ch., M. C.	5 14	
<i>Terre Haute</i> —St. Stephen's Ch., M. C.	13 00	58 69

JAPAN.

<i>Yedo</i> —"A Missionary," for Harris children	10 00	10 00
---	-------	-------

LONG ISLAND.

<i>Brooklyn</i> —St. Luke's Ch., M. C.	5 00	
St. Mary's Ch., M. C.	33 24	
St. Peter's Ch., of which for Bp. Vail, \$55.07; Bp. Clarkson, \$50; Bp. Morris, \$37.55; Bp. Whipple, for S. S. work, \$6.60; Bp. Niles, \$5; Bp. Tuttle, \$3.67; Student at Fari- bault, \$9.23; Colorado, \$2.25; M. C., \$5.50.....	213 76	
<i>Brooklyn, (E. D.)</i> —Christ Ch., M. C.	5 25	
St. Mark's Ch., M. C.	5 35	
<i>Brooklyn Heights</i> —Grace Ch., of which from M. C., \$4.64; quarterly payment of stipend, \$49.50.....	54 14	
<i>Flatbush</i> —St. Paul's Ch.	7 00	
<i>Flushing</i> —St. George's Ch., M. C.	12 90	
<i>Jamaica</i> —Grace Ch., M. C.	1 00	337 64

LOUISIANA.

<i>Clinton</i> —St. Andrew's Ch., M. C.	4 90	4 90
--	------	------

MAINE.

<i>Bath</i> —Grace Ch.	9 05	
<i>Portland</i> —St. Luke's Ch., S. S. M. C.	22 45	
<i>Rockland</i> —St. Peter's Ch., M. C.	2 50	
<i>Winn</i> —St. Thomas' Ch.	3 13	37 13

MARYLAND.

<i>Baltimore</i> —Advent Mission, M. C.	1 50	
Grace Ch., M. C.	6 61	
Memorial, add'l.	52 00	
St. Barnabas' Ch., M. C.	3 75	
St. Paul's Ch., M. C.	57 04	
<i>Baltimore Co.</i> —Redeemer, M. C.	1 10	
<i>Chestertown</i> —W. H. M.	5 00	
<i>Elk Ridge</i> —Grace Ch., of which from S. S. M. C., \$11.47.....	63 47	
<i>Ellicott City</i> —St. John's Ch.	30 81	
<i>Georgetown</i> —Christ Ch., of which through Rev. W. W. Wil- liams, for Bp. Whipple, \$54.55; Mrs. M. A. S., for Bp. Whipple, \$1; for Bp. Vail, \$30; for Bp. Garrett, \$20.....	105 55	
<i>Govanstown</i> —Redeemer, of which from M. C., \$6.83	64 68	
<i>Harford Co.</i> —St. Mary's Ch.	5 00	
<i>Huntingdon</i> —St. John's Ch. S. S., of which from M. C., \$23.30; parish, \$42.06.....	65 36	
<i>Washington</i> —Ch. of the Incarna- tion, S. S. M. C.	21 15	
<i>Woodville</i> —St. Paul's Ch., M. C.	5 00	498 02

MASSACHUSETTS.

<i>Boston</i> —Ch. of the Advent	4 14	
St. Paul's Ch., of which for Rev. E. C. Cowan, \$100; Rev. L. H. Wells, \$100; Dr. Oliver, \$50	250 00	
<i>Charlestown</i> —St. John's Ch., M. C., for Rev. W. H. Wash- burn.....	23 30	
E. M. C., M. C.	1 00	
<i>Dedham</i> —St. Paul's Ch., M. C.	20 86	
<i>Dorchester</i> —St. Mary's Ch., M. C.	30 23	

<i>Holyoke</i> —St. Paul's Ch.....	15	00	
<i>Hyde Park</i> —Christ Ch., M. C.....	4	36	
<i>North Cambridge</i> —St. James' Ch., M. C.....	15	00	
<i>Springfield</i> —Christ Ch.....	80	16	
<i>Taunton</i> —St. John's Ch., M. C.....	8	58	
<i>Wilkinsonville</i> —St. John's Ch., M. C.....	7	20	
A friend.....	500	00	959 83

MICHIGAN.

<i>Ann Arbor</i> —St. Andrew's Ch., M. C., through Woman's Auxiliary.....	35	75	
<i>Brooklyn</i> —All Saints' S. S., M. C.....	18	00	
<i>Romeo</i> —M. C.....	2	00	55 75

MINNESOTA.

<i>Basswood Grove</i> —St. Mary's Ch., of which from M. C., \$16.35.....	20	25	
<i>Bellewood</i> —St. Barnabas' Ch., of which from M. C., \$3.07.....	9	43	
<i>Hastings</i> —St. Luke's Ch., M. C.....	4	70	
<i>Point Douglas</i> —St. Paul's Ch., of which from M. C., \$3.85.....	6	05	
<i>Vermilion</i> —Of which from M. C., \$2.54.....	4	37	44 80

MISSISSIPPI.

<i>Grenada</i> —All Saints' Ch., M. C.....	3	50	
<i>Port Gibson</i> —St. James' Ch., M. C.....	12	30	
<i>Vicksburgh</i> —Christ Ch., M. C.....	12	50	28 30

MISSOURI.

<i>Chillicothe</i> —Grace Ch.....	6	00	
<i>Fayette</i> —St. Mary's Ch.....	2	85	
<i>Miami</i> —Grace Ch.....	2	95	
<i>St. Louis</i> —A friend.....	10	00	
<i>Weston</i> —St. John's S. S., M. C.....	2	31	24 11

NEBRASKA.

<i>Omaha</i> —Trinity Cathedral, M. C.....	10	00	
<i>Plattsmouth</i> —St. Luke's Ch., M. C.....	1	75	11 75

NEW HAMPSHIRE.

<i>Keene</i> —St. James' Ch.....	15	92	15 92
----------------------------------	----	----	-------

NEW JERSEY.

<i>Beverly</i> —Cash.....	82		
<i>Elizabeth</i> —Trinity Ch., M. C.....	2	00	
<i>Florence</i> —St. Stephen's S. S., M. C.....	12	95	
<i>Hamburg</i> —Good Shepherd S. S., M. C.....	7	37	
<i>New Brunswick</i> —St. John Evan- gelist, M. C.....	43	63	
<i>Rahway</i> —Ch. of the Holy Com- forter, M. C.....	62	67	39

NEW YORK.

<i>Edgewater</i> —St. Paul's Memorial Ch., M. C., of which from S. S., \$17.30.....	28	69	
<i>Fishkill</i> —Trinity Ch., M. C.....	6	05	
<i>Harlem</i> —Holy Trinity, M. C.....	1	75	
<i>Manhattanville</i> —St. Mary's Ch.....	20	00	
<i>Morrisania</i> —St. Ann's Ch.....	31	20	
St. Paul's Ch., M. C.....	1	50	
<i>Newburgh</i> —St. George's Ch., for Seabury Divinity School.....	20	00	
<i>New York</i> —Ch. of the Ascension, M. C.....	19	12	
Calvary Ch., M. C.....	10	05	
Ch. of the Beloved Disci- ple, M. C.....	1	50	
Grace Ch., M. C.....	14	10	
St. Augustine's Chapel, M. C.....	5	00	
St. Bartholomew's, a mem- ber, quarterly payment of stipend.....	100	00	

St. Chrysostom's Chapel, (St. Agnes guild, M. C.).....	6	00	
St. George's Ch., M. C., Miss May's S. S. class... St. Luke's Ch., of which from M. C., \$12.....	2	62	80 15
Transfiguration, of which from M. C., \$6.38: two members, \$300.....	306	38	
Trinity Ch., Y.....	10	00	
Trinity Chapel, M. C.....	6	37	
Zion Ch., M. C.....	6	72	
Sheltering Arms, Wolfe Boy's M. C.....	3	07	
R., of which for Bp. Elliott, \$3; Bp. Garrett, \$3.....	6	00	
X., for Midnight Missions. <i>Pleasant Valley</i> —St. Paul's Ch., M. C.....	3	00	2 05
<i>Poughkeepsie</i> —Christ Ch., add'l.....	6	00	
<i>Redwood</i> —St. Peter's Ch., M. C.....	7	42	
<i>Sacket's Harbor</i> —Christ Ch. S. S., M. C.....	7	81	
<i>Staten Island</i> —"Niltac," for Bi- bles for Ch. at Cleburne, Texas.....	5	00	
<i>West Farms</i> —Grace Ch., S. S.....	20	00	
<i>White Plains</i> —Grace Ch.....	98	00	
Rosedale Mission.....	7	00	
<i>Yonkers</i> —St. Mary's Ch., of which from Mrs. J. H. C., quar- terly payment of stipend, \$26.....	31	30	823 85

NORTH CAROLINA.

<i>Asheville</i> —Trinity Ch. S. S., M. C.....	12	30	
<i>Leicester</i> —St. Mary's Ch.....	3	00	
<i>Lewiston</i> —Grace Ch. S. S.....	1	35	
<i>Oxford</i> —St. Stephen's Ch., M. C.....	10	42	
<i>Raleigh</i> —Christ Ch.....	70	03	
<i>Tarboro'</i> —Calvary Ch., M. C.....	15	21	
<i>Wilkesboro'</i> —Gwynn's Chapel, M. C.....	3	10	
St. Paul's Ch., M. C.....	1	60	117 01

NORTHERN NEW JERSEY.

<i>Dover</i> —St. John's S. S., for schol- arship in Bp. Tuttle's School.....	40	00	
<i>East Orange</i> —Christ Ch., M. C.....	8	68	
<i>Jersey City</i> —St. John's Free Ch., M. C.....	12	00	
St. Matthew's Ch., M. C.....	13	65	
Trinity Ch.....	6	00	
<i>Madison</i> —Grace Ch., M. C.....	30	00	
<i>Newton</i> —Christ Ch., M. C.....	3	00	
<i>Orange</i> —St. Mark's S. S., M. C.....	60	81	
<i>Paterson</i> —Ch. Holy Communion, M. C.....	15	00	
<i>Plainfield</i> —Grace Ch. S. S., one- half year's payment of scholarship in Bp. Tut- tle's School, Salt Lake.....	20	00	
<i>So. Orange</i> —Ch. Holy Communion, quarterly payment of sti- pend.....	25	00	234 14

NORTHERN TEXAS.

<i>Paris</i> —Ch. Holy Cross, M. C.....	8	00	8 00
---	---	----	------

OHIO.

<i>Oberlin</i> —Christ Ch.....	2	25	2 25
--------------------------------	---	----	------

OREGON.

<i>Baker City</i> —M. C.....	1	25	
<i>Oregon City</i> —St. Paul's Ch., M. C.....	15	25	16 50

PENNSYLVANIA.

<i>Aramingo</i> —St. Paul's Chapel, M. C.....	6	50	
<i>Lower Marion</i> —Redeemer, M. C.....	32	16	

<i>Philadelphia</i> —Ch. of the Advent..	61 00	
Christ Ch., M. C.....	2 25	
St. Jude's Ch.....	25 00	
Gift of the Rev. Jas. Saul, D.D.....	105 00	
<i>Germantown</i> —St. Peter's Ch., of which from S. S., for Harris children, \$3 ; M. C., \$4.....	30 42	
<i>Moyamensing</i> —All Saints'..	15 30	
<i>Oxford Ch.</i> —Trinity Ch., M. C.....	16 75	
<i>Roxboro'</i> —St. Timothy's, M. C.....	6 00	
<i>West Philadelphia</i> —M.C., through R. B. S.....	46 21	396 59

PITTSBURGH.

<i>East Liberty</i> —Calvary Ch., M. C.,	16 63	
<i>Kittawring</i> —St. Paul's Ch., M. C.,	3 00	
<i>Pittsburgh</i> —St. Andrew's Ch., two members, for Bp. Morris.	100 00	119 63

RHODE ISLAND.

<i>East Greenwich</i> —St. Luke's Ch., M. C.....	36 09	
<i>Providence</i> —St. Stephen's Ch., M. C.....	8 00	44 09

SOUTH CAROLINA.

<i>Edisto Island</i> —Trinity Ch.....	5 00	
<i>John's Island</i> —St. John's Ch.....	3 00	
<i>Union</i> —Ch. of the Nativity.....	2 10	10 10

SOUTHERN OHIO.

<i>Springfield</i> —From friends in Christ Ch., of which for Bp. Whipple, \$2 ; Bp. Spaulding, \$2.....	4 00	
<i>Worthington</i> —A communicant...	5 00	9 00

TENNESSEE.

<i>Brownsville</i> —Zion Ch., M. C.....	7 14	
<i>Columbia</i> —E. A. B., of which for Bp. Elliott, \$10; Bp. Gar- rett, \$10; M. C., \$3.75...	23 75	30 89

Received for General Purposes.....	\$5,702 12
" " Special Purposes.....	976 87
Receipts for the month.....	\$6,578 99
Amount previously acknowledged.....	145,048 65
Total receipts since Oct. 1, 1874.....	\$151,727 64

RECAPITULATION OF RECEIPTS FOR SPECIAL PURPOSES.

Bp. Clarkson.....	50 00
Bp. Elliott.....	13 00
Bp. Garrett.....	33 00
Bp. Niles.....	5 00
Bp. Morris.....	137 55
Bp. Spaulding.....	2 00
Bp. Tuttle.....	63 67
Bp. Vall.....	85 07
Bp. Whipple.....	64 05
Bp. Wingfield.....	50 00
For C.....	100 00
Rev. R. W. Oliver, D. D.....	50 00

TEXAS.		
<i>Belton Mission</i> —M. C.....	18 40	18 40

VERMONT.

<i>Windsor</i> —St. Paul's, M. C.....	9 50	9 50
---------------------------------------	------	------

VIRGINIA.

<i>Cobham, Albemarle Co.</i> —W. G. P. Hopedale Stamp Society, for Harris Children.....	2 00	
<i>Norfolk</i> —Christ Ch., of which for Bp. Wingfield, \$50.....	61 50	
St. Luke's Chapel, M. C.....	3 25	73 95

WESTERN MICHIGAN.

<i>Grand Rapids</i> —St. Mark's (Chap- el of the Good Shepherd, M. C.).....	5 73	
<i>Hasting</i> —Emmanuel Ch.....	3 40	
<i>Mendon</i> —St. Paul's Ch.....	2 50	11 63

WESTERN NEW YORK.

<i>Bath</i> —St. Thomas' Ch., M. C.....	34 46	
<i>Bergen</i> —St. John's Ch., M. C.....	4 00	38 46

WESTERN TEXAS.

<i>San Marcos</i> —St. Mark's Ch.....	2 00	2 09
---------------------------------------	------	------

WISCONSIN.

<i>Racine</i> —From I., of which from M. C., \$9.....	59 09	59 00
--	-------	-------

MISCELLANEOUS.

Sale of old paper.....	2 75	
Mites for Missions.....	10 00	12 75

YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	262 11	262 11
-----------------------------	--------	--------

MITE CHEST.

Receipts for the month, not credit- ed to parishes.....	655 53	655 53
--	--------	--------

With feelings of deep gratitude, I acknowledge the receipt of \$62.63 from the pupils of Miss Chapman's School, Emmanuel Church, Holmesburg, Philadelphia, for the relief of the sick and suffering here.

J. A. GILFILLAN, *Missionary to the Chippewas.*

INDIAN COMMISSION.

Missionaries and Teachers in the Indian Field:

NIOBRARA MISSION.

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota.

Standing Committee—Revs. S. D. Hinman, J. W. Cook; Messrs. T. S. Clarkson, A. Pepe (Native).

SANTEE MISSION—P. O. Address, Santee Agency, Nebraska.

Rev. Samuel D. Hinman, Presbyterian in charge.

Church of Our Most Merciful Saviour.

Rev. Samuel D. Hinman.

Geo. W. Paypay (Native), Catechist.

Mrs. S. D. Hinman.

Miss Emily J. West.

St. Mary's School.

Miss Clara M. Kerbach, House Mother.

Sister Mary Graves, Associate.

Chapel of Our Blessed Redeemer, East Bazille Creek.

Rev. Dan'l W. Hemans (Native), Presbyterian.

Johnson Red Owl (Native), Catechist.

George Dowanna (Native), Teacher.

Chapel of the Holy Faith, Wapashaw Village.

A. Duncan Graham (Native), Catechist.

John B. Wapaha " "

Paul J. Manikiya " "

YANKTON MISSION—P. O. Address, Yankton Agency, Dakota.

Rev. Joseph W. Cook, Presbyterian in charge.

Church of the Holy Fellowship.

Rev. Joseph W. Cook.

Rev. Luke C. Walker (Native), Deacon.

David Tatiyopa (Native), Catechist.

St. Paul's School. (Boys.)

The Bishop, Principal.

Rev. H. St. G. Young, Head Master.

Walter S. Hall, Teacher.

W. E. Snowden, Jr., Teacher.

Philip Deloria (Native), Teacher.

Mrs. M. E. Duigan, House Mother.

Mrs. W. A. Draper, Associate.

Emmanuel Hall. (Girls.)

Mrs. S. M. Hall, House Mother.

Miss S. Fanny Campbell, Associate.

Miss Amelia Ives, Associate.

Chapel of St. Philip the Deacon—White Swan.

James W. Robbins, Teacher.

Chapel of the Holy Name—Choteau Creek.

Miss Louisa L. Buchanan, Teacher.

Baptiste Defon (Native), Catechist.

Chapel of the Holy Comforter—Point of the Timber.

Edward Ookiye (Native), Catechist.

PONKA MISSION—P. O. Address, Ponka Agency, Dakota.

Richard Gray, M. D., Teacher.

YANKTONNAIS MISSION—P. O. Address, Crow Creek Agency, Dakota.

Rev. H. Burt, Deacon in charge.

Christ Church—Upper Camp.

Rev. H. Burt.

Sister Anna Prichard.

Girls' School.

Sister Olive M. Roberts, House Mother.

Lower Camp.

Edward Ashley, Teacher.

LOWER BRULÉ MISSION—P. O. Address, Crow Creek Agency, Dakota.

CHEYENNE AGENCY MISSION—P. O. Address, Cheyenne Agency, Dakota.

Rev. Henry Swift, Deacon in charge.

John Kitto (Native), Catechist.

Boys' School.

Rev. R. A. B. Fennell.

Miss M. A. Hays.

Mackenzie's Point.

Rev. Henry Swift.

UPPER BRULÉ MISSION—P. O. Address, Spotted Tail Agency, Dakota, via Cheyenne, Wyoming Territory.

Rev. Wm. J. Cleveland, Presbyterian in charge.

Mrs. W. J. Cleveland.

Miss Mary J. Leigh.

Sister Sophie C. Pendleton.

WISCONSIN MISSION.

Under the charge of Bishop HARE.

Oneida Agency—P. O. Address, Oneida, Brown Co., Wis.

Rev. E. A. Goodnough, Presbyterian.

Mrs. Goodnough, Teacher.

MINNESOTA MISSION.

Under Bishop WHIPPLE.

White Earth Reservation—

Rev. J. J. Enmegahbowh (Native), Presbyterian.

Rev. J. A. Gildillan, Presbyterian.

Samuel Madison (Native), Catechist.

Charles Wright, " "

Gaas Johnson, " "

Mrs. M. L. Selby, in charge of Hospital.

Mrs. Laura Crafton, " "

At Mendota—

George St. Clair (Native), Catechist.

Form of a Bequest to the Indian Commission.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.....
.....or the use of the Indian Commission of said Society.

NIOBRARA.

MANY of the friends of the work among the Indians who met the Rev. Mr. Cleveland and his wife on their recent visit to the East, prior to starting out for their new Mission field at the Spotted Tail Agency, saw and became interested in their little child, Willie. They doubtless thought, as I did, that the little child was God's special gift to them to sweeten the cares and trials of their new home in a distant and difficult field, and that the Missionary and his wife and child were intended, in the completeness of their family life, to show the poor people among whom they were going to live what God designs a human family shall be.

The sad news has come that this dear little child having passed in safety through all the exposure and danger of a long journey over the plains, was taken fatally ill a week after the arrival of the party at their destination.

Mr. Cleveland writes to me :

"After ten days of sickness, in which there seemed to be but little suffering, our dear little Willie was called away to the better country above. His death could hardly have been more peaceful than it was. So quietly did he pass away, that I thought him sleeping until two minutes before he breathed his last. We feel assured that he had all the care and medical attendance he could have had anywhere ; for, besides the Agency Doctor and the two post Doctors, Drs. Saville and Daniels, of the Black Hills Commission, were present and all consulted together. We laid him beside Paul (the young Indian you remember we had with us at Brulé), who sleeps on the Hill which the Agent intends to set apart as a grave-yard, though I think we shall try to remove him to Yankton Agency. . . . It seemed specially hard that we should have, as it were, brought him out to this wild, dreary place, among a strange people, just to cheer us for one short week with his bright smile and intelligent efforts towards manhood, and then to part with him—to put him in the cold, bleak hills of Dakota—so far from those who love him. But we know Who has said, 'Suffer the little children to come unto Me, and forbid them not : for of such is the Kingdom of God.'"

I feel sure that there are many who are ready to extend to my bereaved brother and sister that sympathy which is so helpful to the lonely in their sorrow ; and it is for the purpose of calling out this sympathy that I have written this statement.

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

INCIDENTS OF MISSION LIFE.

YANKTON AGENCY, DAKOTA, *July 5, 1875.*

REV. AND DEAR BROTHER: I went up to Swan's on Saturday, and was, I assure you, greatly relieved and exceedingly thankful when I arrived safely. We had a tremendous rain last week, which flooded the bottoms, buried some fields and washed others into ravines and gullies. I went for miles through water and mud, and was in the utmost danger a number of times. My side of the wagon going down suddenly, I was tumbled out without parting salutations. Fortunately I was not hurt—but I lost my "specs," and we could not find them. Again, going along a cliff overhanging the Missouri in an extremely narrow place, one of the mules was afraid, and gave a lurch, sending the inside wheel over a projecting stone, and we were within a hair's breadth of being spilled from about sixty or seventy feet into the boiling water. But all danger past, we received a pleasant welcome from Mr. R. and wife.

On Sunday morning, Swan and others of the Indians came in and conversed till time for Morning Prayer. The Service, preaching and singing were entirely conducted by myself—James S., whom I took with me, playing the organ.

At the request of Mr. R., I had in the afternoon Evening Prayer in English. Immediately after, I married two couples of Half-castes, from beyond the Reserve. They were very respectable looking people. They were all young, the oldest not more than twenty-three. The women were very pretty, with that light brunette shade of countenance of the Half-castes, and they were very prettily dressed in white, as were also two bridesmaids, with wreaths of red roses on their heads. The Service was in English, except with one party in the marriage proper I used the Dakota, as they were bashful about using English in public. The ceremony passed off very nicely, and then I did what I never did before, or saw done—I took occasion to give them an address on some of the duties of the married to each other, and especially as examples among their own people, the Indians.

We came back by a much longer road on the bluff, and had but few perils. I reached home in time to celebrate the Holy Communion last night for the whites.

I do not know if any one has written to you of the marriage of our Indian Deacon to Miss E., on the 1st inst. We had a very pleasant time. They were married at 8 o'clock p. m., in the Cathedral, which was not lacking in flowers, lights and white Altar-cloth. William S. presided at the organ and played the wedding march very nicely. All the whites at the Agency, both Schools and both families, and the Catechists and wives, were invited to the Reception, and all seemed to enjoy themselves greatly, especially when it was time for the *wotapi*.* We closed up with the wed-

* It is supposed that this means Refreshments.—THE SECRETARY.

ding Hymn by the white singers, and a Dakota Hymn by the Schoolboys and some of the girls and the Catechists, led by myself. Willy again played for both parties.

Here at the Agency the congregation is always large now, and has been all through the winter and spring.

WHAT CHRISTIAN CIVILIZATION IS DOING FOR THE YANKTONS.

LETTER FROM THE REV. J. W. COOK.

YANKTON AGENCY, DAKOTA, *July 28, 1875.*

REV. AND DEAR BROTHER: While sojourning at the East putting the Dakota Prayer Book through the press, my Sundays and some week-day evenings were employed in informing our people with reference to our work among the Indians. I had occasion generally in those addresses to refer to John Ree, as one who, by his example and influence, started the Yanktons on the road of material improvement.

The Fall after my arrival here he made up his mind that he could no longer live as a wild man; that although then forty-five years of age, he must learn the ways of civilization and Christianity. It must have been a hard struggle, for he was one of the gayest and proudest of Indians. But he went to work, and after many months of hard labor, succeeded in building himself a nice log house, a story and a half high, upon which, with aid, he placed a shingle roof and clapboards—a thing unknown before to the Indians, and very seldom seen among the border settlers. The aid furnished was only *lent*, not given, and was returned.

Not content with simply having a house, he then exerted himself to get stove, chairs, table, dishes, and other white man's furniture. Then, wagon, harness and other implements with which to work. His wife and daughters no longer packed the wood and water upon their backs, but, contrary to Dakota custom, these became the man's work and care.

This example was contagious. The Indians saw one of their own people able to stand up against immemorial custom, go to work; and by his own labor, secure a comfortable house and get other conveniences about him.

They also went to work, and now we have at least two hundred and fifty log houses, many of them better than those which the settlers on the border build.

I briefly recapitulate my story as a large portico to what may be a small house.

Two years ago David Mad Bull, the Chief at Choteau Creek, and the nursing father of our work there, died. His son, who for a time acted as Catechist there, died at Santee some time after, during the visitation of the small-pox. The Chieftainship has been left vacant until to-day, when,

having looked throughout the tribe, and at different times favored different men, the Agent has at last settled upon our friend, John Ree, as most faithful and worthy to bear the honors.

A Council was called this morning, the letter of investiture from Washington read, a speech of instruction and exhortation made by the Agent, Rev. Mr. Gasmann, and the medal of President Grant hung about the neck of the new Chief. Old Strike, the Head Chief and uncle of John Ree, made a speech of welcome and expressed his pleasure that his nephew should receive the honor.

After it was over, John came to my room and said that it might be supposed that having been elevated, he might feel above retaining his humble office of Doorkeeper in the House of God, and washing and sweeping the floor as he had done heretofore for three years ; but he wished to assure me that he did not feel so, but that he expected for the present, until he should remove to Choteau, to do as he had done before. His speech, as you may imagine, was a surprise and a gratification—to find that a once proud Indian had learned that the road to honor is through the vale of humility.

Last Sunday I visited the Church at Choteau, in the Band over which he is placed. It was a very pleasant day to me. The Congregations were large, almost filling the church, and very attentive. The singing and the responses were very inspiring. The work is in a more encouraging state there now, than at any previous time. Very much of it is due to the faithful work of our excellent Catechist, Battiste Defond. I had contemplated taking him away, and sending him to another point. After Service I was asked by the principal men to go into Council on the subject, and it was gratifying indeed to find them unanimous in deprecating such a step, and to learn their high appreciation of a faithful good man. Of course I had to recede.

It is a great gratification that we are to have so faithful and excellent a man at the head there as John Ree, to help on the work of the Church.

After their great scarceness of bread they are now rejoicing in the hope of a large harvest there. But, alas ! the grasshoppers a little beyond Choteau cover the face of the earth. A favoring breeze may bring them here. That is the present dread.

I thought you and others might be interested in learning that John Ree has risen a chief in our Israel and the nursing father of the Church at Choteau Creek.

LETTER TO BISHOP WHIPPLE,

FROM A CHRISTIAN INDIAN.

WHITE EARTH, MINNESOTA, *June 6, 1875.*

MY FRIEND : I will tell you how I am getting along. The little Priest, Mr. Gilfillan, looks very well after me. I depend on the little

Priest that he will look after me, and, if I do anything wrong, that he will tell me to do right.

When I said, "I renounce the devil and all his works," at the time I was baptized, I meant to keep that promise. I have renounced him and his works, and have thrown away all my old Indian practices, and will never more live in them.

I depend on the little Priest, with whom I am now sitting, if I fall into any wrong course, to tell me quickly of it. When I see him, I always think that I see the Bishop. When he says anything to me, I look on it as if it were the Bishop who was saying it to me ; and my heart feels very glad when he does say anything to me.

Every morning, my friend, I remember you in my prayers ; I remember my Minister also, praying that we may all meet happily together.

I say these few words to let you know that I am trying to save my soul ; and I ask you to pray for me in return ; that my heart may be clean and pure ; and that I may do rightly as under God's eye whatsoever I do.

This is all that I shall say to you.

SHAY DAY ESS.

To RT. REV. BP. WHIPPLE.

The Bishop, in forwarding the letter to the Secretary of the Indian Commission, accompanies it with the following note which, brief though it be, contains one or two facts that will surely deepen the interest taken by the Christian reader in the Indian's message to his Chief Pastor.

June 13.

DEAR BROTHER : The above letter is from an Indian who was the leading medicine man of the Chippewas. He is now a faithful disciple of CHRIST, and has a son who is a Candidate for Holy Orders.

Ever yours,

H. B. WHIPPLE.

THE UPPER BRULÉ MISSION.

LETTER FROM THE REV. MR. CLEVELAND.

SPOTTED TAIL AGENCY, NEB., *July 27, 1875.*

REV. AND DEAR BROTHER : We have now been nearly six weeks at our new Mission Station—time enough to look about us and comprehend our surroundings. As you have taken a deep interest in this new outpost of our beloved Church, since it was first proposed, and intend to lend your prayers and material support towards its success in future, I know that some account of our journey hitherward and a word-picture, though but poorly drawn, of our field, will not be a matter of indifference to you.

On reaching Omaha, Nebraska, Mrs. C. and myself were joined by Miss Mary J. Leigh and Sister Sophie, the two other members of this Mission, whose company the rest of our long journey by rail administered refreshment, rather than additional weariness, to our already travel-worn bodies. We left the Union Pacific Railroad at Cheyenne, Wyoming Territory, and found there, as company for the remainder of the trip, Major E. A. Howard, of the Spotted Tail Agency, and the delegations of Indians from his own and the Red Cloud Agencies, just returning from their visit to Washington, but waiting at that point a few days for the horses promised them by the Great Father. The horses came before we were ready to start, and all the Indians except Spotted Tail, started on, much pleased with their presents, and anxious to reach their homes. Spotted Tail being invited to a seat in Major H.'s carriage, made the rest of the journey with him and Dr. Daniels in our company. Agent Saville, of Red Cloud Agency, had kindly intended that his ambulance should be on hand for our party; but, it not having arrived in time, another was engaged. More than two hundred miles of wagoning was before us—six days of steady riding over a wild, uninhabited and in some places rugged country, the only signs of human presence being the beaten road, and ranches at intervals of from ten to twenty miles, rude, dirty and often uncomfortable as they are, yet welcome always at noontime and night to the traveller. Being well provided with provender, a buffalo robe and blankets (though it was nearly mid-summer), and having in the language current here a "rattling good" driver and four "rattling good" horses, we rattled out of Cheyenne at a rattling rate.

I need not dwell much upon the incidents of our long ride; personal experience has perhaps made you familiar with the dangers, discomforts, excitements and pleasures of this mode of travel.

It was rather amusing, though, when one of our hostesses, who presided over the internal affairs of *that* ranch with great dignity, called out, "Those ladies that did not bring their husbands with them will please take this room." After all had said *Amen* after grace, Spotted Tail responded with a loud "How," explaining afterwards that that was the Lakotas' sign of approval. Between Fort Laramie and Red Cloud Agency there is no ranch, and we were obliged to camp out for one night. Rain overtook us before we reached a suitable place to camp, and, though a little wet, we passed a comfortable night. All the next day the rain continued. We had forty miles to drive before reaching Red Cloud, the last twelve being over a very rough track—hills, valleys, swollen creeks and roads made bad by the constant rain. I do not think any of us will ever forget those twelve miles. Having crossed several creeks with great difficulty, we came at last to one where the bridge had been carried away, and the steep bank and rapid current forbade any attempt to drive across without a good deal of labor to prepare the way. The rain poured down

in torrents ; our clothing, blankets, and every shawl and robe were wet through, and there seemed before us only the dreary prospect of turning back all that weary way, drenched, tired and hungry, or of waiting there until help could be sent for. While we deliberated, six teams heavily loaded with provisions for Red Cloud Agency came up behind us. Not an ax or a spade could be found in the whole company, but with the help of many hands and one little hatchet, the wagons and teams were finally crossed, the ladies bravely risking the danger of crossing on the best bridge we could devise—a wet, unsteady log. We started on, but what was our dismay, after riding not more than a quarter of a mile, to come upon another angry stream which had disposed of its bridge as rudely as the other. We crossed this with less difficulty than the first, but only to come upon another stream in the same condition a little further on.

It was the good will of our Heavenly Father that we should pass through all in perfect safety and reach our destination unharmed—not one of the party even so much as taking cold from the long continued exposure. A cheerful fire awaited us in Dr. Saville's house at Red Cloud, but did not suffice to dry our blankets, etc., before we started on the following morning. The last day's drive was a delightful, uneventful one of forty or fifty miles, and brought us to this Agency in good time and good condition for supper that evening.

One member of our company I have so far omitted to mention—our darling little boy, not quite fourteen months old. Through all the journey, and especially through that day of storm and anxiety, he was the brightest, most cheerful and contented among us ; the subject of anxiety to all, and yet the object of interest and source of pleasure to all, as he quietly bore all the inconveniences. Reclining in his mother's arms, tightly wrapped in shawls and blankets, with only his bright dark eyes peeping out through the folds, he seemed to comprehend the situation, and to smile at our discomfort and uneasiness ; winning for himself from old teamsters and experienced frontiersmen the reputation of being a brave little man and plucky traveller. Ah ! little did we think then of the other dangers, which, storm and exposure and weariness all passed through in safety, awaited him ! Little did we dream that we were bringing him all that distance, only to cheer us with his bright smiles for two short weeks and then to be laid under the sod in this far off, dreary land ; that the first religious ceremony after our arrival would be the funeral of our only child ! But so hath God willed ; yet hath He given us strength to say—though from hearts borne down with sadness—"The LORD gave, and the LORD hath taken away ; blessed be the name of the LORD."

The Spotted Tail Agency is located just within the State of Nebraska, near the northern boundary, and about one hundred and fifty miles due north from Sidney on the Union Pacific Railroad, the nearest town in any direction. Yankton, the Capital of Dakota, is three hundred miles due

east, the nearest town in that direction. North and west are the Black Hills and Big Horn Mountains, hostile regions, not to be entered by white men without great risk of life and property. You will thus see that we are entirely isolated—our other Missions being at distances ranging from two hundred to three hundred miles east of us along the Missouri River. The famous Black Hills, destined hereafter probably to enrich ten men and ruin thousands, are sixty miles to the north-west, but can be plainly seen from the Agency through the pure air of this high and healthy region.

Picture to yourself a stockade three hundred feet square and ten feet high, on the bank of a winding, densely wooded creek, but fifty feet above the level of the water, on a wide plateau, with valleys, curiously shaped, sand buttes and hills, some pine covered and some barren, stretching far away in the distance. On the north-west corner of the stockade are the Chapel and Mission House, all under one roof thus, **T**, the Chapel outside the stockade and the dwelling inside. On the south-west corner the School-house; in the middle on the west side the Agent's dwelling house; and on either side of it, one next the Mission House and one next the School-house, two small houses, for the Agency Doctor and Engineer respectively. On the other sides of the stockade imagine stables and long warehouse, in the centre a square inclosure for garden or lawn—and you have a view of the Agency as *proposed*, and as we really expect to have it before another year. So far, our building is the only one in process of erection, and we shall probably not get into it for two weeks longer. The other buildings at present here give rather a forlorn appearance to the Agency, being old log and canvas structures moved from the former Agency. We are living in part of the Agent's quarters, and so far have had no place where either Service or school could be held, so that I have been obliged in this letter to confine myself to other topics than actual Mission work. All seem very anxious to have school begin, specially the whites and half-breeds, of whom there are three hundred families here. Many of the children speak (or at least understand) English; so we have prospects for a large and interesting attendance.

The Indians average in number about eight thousand and have two principal camps—Spotted Tail's, or the Brulé Camp, twelve miles away on Bordeaux Creek, numbering some three hundred lodges; and the camps of the Corn and Loafer Bands, from two to five miles below us on Beaver Creek. About three-quarters of a mile below us is Camp Sheridan, where five companies of cavalry are stationed.

I must close this long letter with an incident which occurred soon after and in honor of our coming. I went with the Agent to attend a Council to be held in the Loafer Camp. When we arrived, the large *tipi* in which the talking was to be done was already crowded with braves, old and young, enjoying a preparatory feast. We were invited to the seats of honor, viz., the back part of the tent. At the close of the feast,

Spotted Tail's son-in-law advanced and laid an old blanket at my feet, at the same time putting into my hand a forked stick. He then explained that his father-in-law had recently travelled in my company, and was much pleased, and that, as I had come among them to live with and instruct them, he wished to give me a horse, or rather "make me able to give away a horse." The forked stick represented the horse, and I suppose it was all right, for pretty soon another Indian stepped up and relieved me of stick and blanket both, and I was given to understand that through the kindness of my new friend, Mr. Standing Cloud, I had been enabled to present Mr. Goggle-Eyes with a pony. I suppose the whole truth had better be told, however, though I regret to spoil this picture by showing you the other side of it. The blanket seemed to represent the various articles which, out of gratitude for the honor thus done me, I would be expected to hand over from time to time to Mr. Standing Cloud as he demanded them. Accordingly, in a few days he called and said that there were a number of little things which he should like in future, though just now he desired a new green blanket, and thought that next a good rifle would be acceptable. I yielded the blanket, but he must content himself with smiles and a friendly "How," whenever we meet, for the rest of his pay.

Trusting that I have not wearied you,

I remain affectionately your Brother in CHRIST.

THE INDIAN'S CLAIM UPON THE NATION.*

THE claim of the Indian upon us is of no common character. The advance of railways and settlements is fast pushing him from his home, and, in the steady extinction of game, is cutting him off from the only means of subsistence of which he knows how to avail himself. He will soon be left homeless and helpless in the midst of civilization, upon the soil that once was his alone. The freedom of territorial and industrial expansion, which is bringing imperial greatness to the nation, to the Indian brings wretchedness, destitution, beggary. Surely there is obligation found, in such considerations as these, to make good in some way to him the loss by which we so largely gain. Nor is this obligation one that can be discharged by lavish endowments, which it is of moral certainty he will squander, or by merely placing him in situations where he might prosper, had he the industrial aptitudes of the white man, acquired through centuries of laborious training. Savage as he is by no fault of his own, and stripped at once of savage independence and savage competence by our act, for our advantage, we have made ourselves responsible before God and the world for his rescue from destruction, and his elevation to social and industrial manhood, at whatever expense and at whatever inconvenience. The corner-

* FROM THE INDIAN QUESTION. By Francis A. Walker, late U. S. Commissioner of Indian Affairs. Boston: James R. Osgood & Co. 1874.

stone of our Indian policy should be the recognition by government and by the people, that we owe the Indian, not endowments and lands only, but also forbearance, patience, care and instruction.

It is not unusual to sneer at the sentimentality of "the Quakers" and other active friends of this race. But we may as well remember that posterity will grow much more sentimental over the fate of the Indian than any Quaker or philanthropist of to-day. The United States will be judged at the bar of history according to what they shall have done in two respects—by their disposition of negro slavery, and by their treatment of the Indians. In the one matter, the result is fortunately secure; nor will it be remembered against us, in diminution of our honor, that we procrastinated and sought to evade the issue, and for a time made terms and compromised with wrong. In that, when at last we were brought face to face with the question, we did the one thing that was right, and in tears and blood expiated our own and our fathers' errors, the ages to come will give us no grudging and stinted praise. Would that we were equally sure that no stain will rest upon our fame for what shall yet be done or left undone towards the original possessors of our soil! What is past cannot be recalled; nor has anything yet gone into history that need deeply dishonor us as a nation. Posterity will judge very leniently of all that has been done in heat of blood, in the struggle for life and for the possession of the soil by the early Colonists; it will not greatly attribute blame that, in our industrial and territorial expansion, and a conquest of savage nature more rapid than is recorded of any other people, savage man has suffered somewhat at our hands; it will not attempt nicely to apportion the mutual injuries of the frontier, to decide which was first and which was worst in wrong, red man or white; it will have ample consideration for the difficulties which the government has encountered in preserving the peace between the natives and the bold, rude pioneers of civilization. But if, when the Indians shall have been thrown helpless upon our mercy, surrounded and disarmed by the extension of settlement, and impoverished by the very causes which promote our wealth and greatness, we fail to make ample provision out of our abundance, and to apply it in all patience and with all pains, to save alive these remnants of a once powerful people, and reconcile them to civilization, there is much reason to fear, that, however successfully we may excuse ourselves to ourselves by pleading the manifest destiny of the Anglo-Saxon race, impartial history will pronounce us recreant to a sacred duty.

RESPONSES.

IN behalf of the House Mother of St. Paul's School, Yankton Agency, we have to thank a number of friends for gifts of Stereoscopic views, sent

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

SEPTEMBER, 1875.

SUMMARY FOREIGN DEPARTMENT.

NOTICE of the Meeting of the Board of Missions in October.

NINEVEH—with cut—Proof of the historical accuracy of Holy Writ—The antiquity and glory of the city—Its overthrow—Its site long unknown—Mr. Rich's discovery—Other discoverers—Sir Henry Rawlinson and Mr. George Smith's success in deciphering.

AFRICA—Extract from *Bishop Crowther's* Report for 1874—The Mohammedans up the River Niger—Hope for the future.

A very encouraging sign for Liberia.

CHINA—An absorbing superstition—The *Fung-Shui*—The Yih-king—Confucius—Practical results of the delusion—Great obstacle to the material progress of the Empire.

JAPAN—Letter from the *Rev. Wm. B. Cooper*, Yedo—School—Public Services—The Music of the Church in Japanese—Preaching in a heathen temple—Increasing interest—Stirring appeal to the Church in the United States—Christian women for the Mission work loudly called for.

First letter from *Miss Ellen G. Eddy*, Osaka—Her experiences—A visit among the mountains—The people and their homes—Miss Dudley and her Missionary work—The girls under Miss Eddy's care.

The Spirit of the Japanese Press—A new era—News-paper debates on the Christian religion.

HAITI—Letter from *Bishop Holly*—The school at *Jeremie*, with its *ninety-seven* scholars—*Gonaïves*—Self-denying and persistent labors of the Missionary there—Success—Profits for the work from coffee—The school with its *one hundred and one* scholars—*Rural* district of *Port-au-Prince*.

The Proverbs of the Haitians, from Mr. John Bigelow's articles in *Harper's Monthly*.

ACKNOWLEDGMENTS — LIST OF MISSIONARIES, ETC.

MEETING OF THE BOARD OF MISSIONS.

THE Fortieth Annual Meeting of the Board of Missions will be held in the City of New York in October. The Sermon before the Board will be preached on Sunday Evening, October 24th, and the sessions will be held on the succeeding days.

Further particulars will be announced hereafter.

THE DISCOVERIES AT NINEVEH CONFIRMING HOLY WRIT.

FOR forty generations at least, Nineveh was the proud metropolis of the As-

syrian empire; the oldest and, at the time, the mightiest in Asia. But owing to her pride, idolatry and cruelty, she was, as prophesied in Nahum and Zephaniah, overthrown by the Medo-Babylonian army in B.C. 625; and so complete was the overthrow, that for more than two thousand years the very site of the city was unknown.

Four centuries and a half before CHRIST, Herodotus journeyed to Babylon, and he must have passed near, perhaps over, the site of Nineveh, and

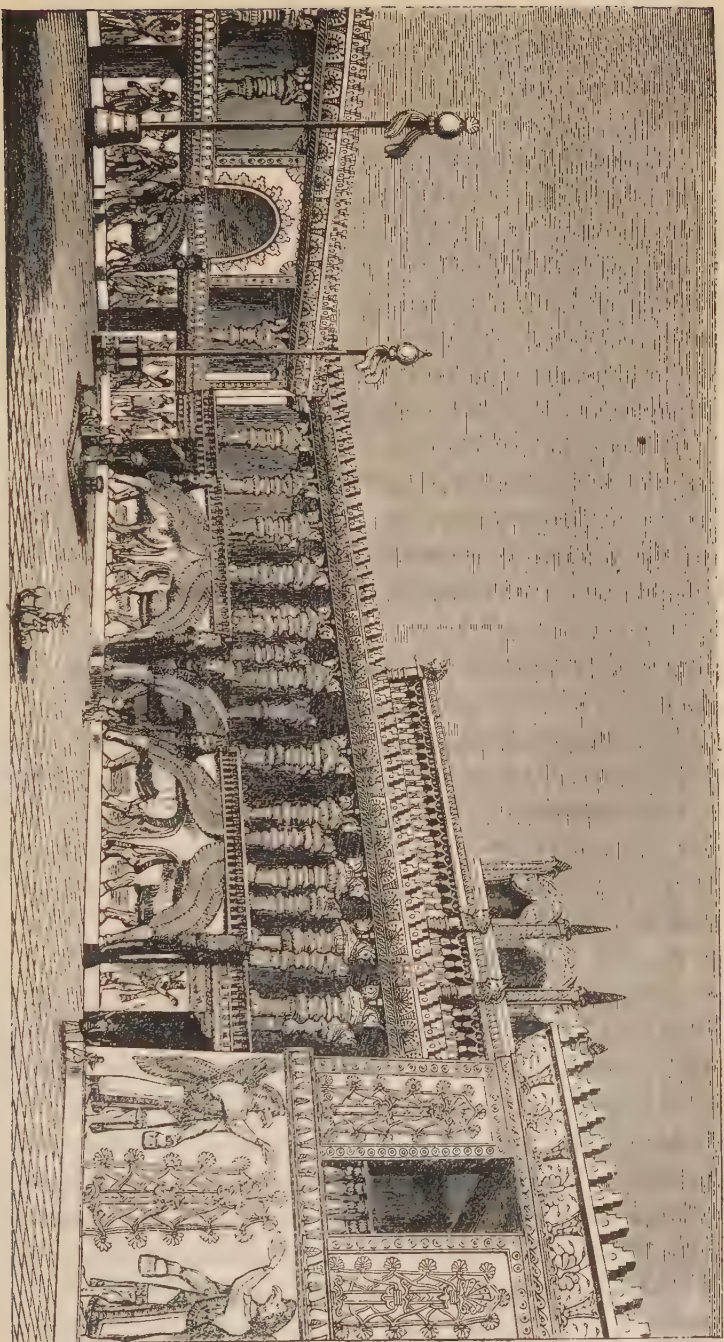
yet he speaks of the Tigris as the "river on which the city of Nineveh formerly stood." When the Ten Thousand hurried past, B.C. 401, on the famous retreat from Persia, the ruins were told to Xenophon as those of Mespila. The historians of Alexander, except Arian, do not even allude to the city, over the ruins of which the conqueror must have actually marched. His great victory over Darius (B.C. 331) was won almost in sight of them. Lucian, in the second century after CHRIST, affirms that the city had utterly perished, and that its site was unknown. Thirteen centuries ago the place was the battle-field of the Roman and Persian armies, each unconscious that under their feet were the remains of a city that had once controlled the destinies of all the countries they were fighting about. Malte Brun, the distinguished geographer at the beginning of this century, wrote, "Nineveh has left no trace now in existence."

WHY THE SITE WAS SO LONG UNKNOWN.

The reason that the site of Nineveh was so long unknown, and even unsuspected, is, that the existing remains are very different from those which point out the positions occupied by other ancient capitals. There are exposed to view no half-fallen temples such as crown the Athenian Acropolis, or rise loftily amid the remains of Baalbec and Palmyra; no triumphal arches, clustered pillars or monumental columns tower over the landscape; they are there, but hidden from view in the interior of immense mounds, which look like, and were taken for, natural elevations. For the sake of greater security, and to gain the fresh breezes, as well as to give a commanding dignity to the palaces and temples, the Assyrians built them upon lofty artificial terraces or platforms. These enormous eminences were constructed with an almost incredible expenditure of human labor. The Cyclopean masonry of those at Nineveh has astonished the excavators. From the enormous mass of it in one of the mounds (Koyunjik), there could be constructed four pyramids equal to that of Cheops.

M. BOTTA'S DISCOVERY OF THE PALACE OF SARGON.

The first person who believed that these mounds were on the site of Nineveh, and who carefully examined them, was Mr. Rich, a political agent of the East Indian Company, at Bagdad. He, however, did not excavate but only surveyed them, and simply brought away a few relics, such as inscribed pottery and cylinders. This was in 1820. It was in 1843 that the first excavations took place; they were conducted by M. Botta,



A PORTION OF THE PALACE OF SARGON, NINEVEH.

the French Consul at Mosul, on the opposite bank of the Tigris. The funds were furnished by the French government, and the mound of Khorsabad, the second in size, was fully explored. He discovered the lower part of a number of the halls, rooms and passages of the magnificent palace of Sargon (B.C. 721), the king who effected the capture of Samaria, exacted tribute from the ruler of Egypt, and subdued Media, peopling it in part with Israelitish captives. Among the historical records found there, and which were afterwards deciphered by Sir Henry Rawlinson, was an account of the capture of Samaria by Sargon. The palace was wainscotted with alabaster, sculptured with figures in relief, the principal entrances being formed by colossal, human-headed, winged bulls. A number of the latter and many of the slabs and sculptures were transported to the Louvre, Paris. Among the sculptures were those representing Nisroch, the eagle-headed and human-bodied god of the Ninevites. We give a picture of one corner of this palace as restored by M. Botta. This gentleman also opened the remains of a temple, and a grand porch decorated by six winged bulls, under which passed the road from the city to the palace.

PALACES AND RECORDS DISCOVERED BY MR. LAYARD.

In 1835 Mr. Layard commenced his indefatigable exertions. At Koyunjik, the largest of the mounds, he discovered in the northern part remains of the exceedingly beautiful palace of Assurbanipal,* and in the south-western part he found the ruins of the immense and magnificent one erected by Sennacherib. Mr. Layard says that the latter must have covered nearly one hundred acres. Sixty courts, halls (some one hundred and fifty feet square), rooms and passages were discovered, and all were panelled with sculptured slabs of alabaster.

In the space between these two palaces, Assyrian inscriptions say that there were four temples, two of them being to Ishtar, the Venus of the Ninevites, one to Nebo and Merodach; but the destruction of these was so complete that remains of them have not yet been found. At the mound of Nebbi Yunus, Mr. Layard discovered the remains of the palace of Esarhaddon, which almost equalled in extent and magnificence that of Sennacherib, at Koyunjik. After finishing his great palace on the latter mound, Sennacherib built a new one on Nebbi Yunus late in his reign, and from this building came the fine terra cotta cylinder which contains an account of his expedition against Hezekiah, king of Judah.

* The Sardanapalus of the Greeks.

A REMARKABLE BLACK OBELISK.

At the mound or platform of Nimroud were found several buildings, palaces and temples, among them a magnificent royal sepulchre—the tomb of Sardanapalus. In the centre of this mound this monarch erected a second palace; from here Mr. Layard obtained the remarkable black obelisk on which are five lines of sculpture representing the tribute received by Shalmanezzer the Second, from different countries, and attached to the second one of which is an inscription which reads “Tribute of Jehu, son of Omri” (*Here follow the names of the articles*) “I received.” A longer inscription on this obelisk gives an account of the war of Shalmanezzer against Hazael, king of Syria.

MR. GEORGE SMITH’S DISCOVERIES.

M. Botta and Mr. Layard were unable to decipher these and other important Assyrian records with which they enriched the Louvre and British Museum, and it has been only very recently done by Sir Henry Rawlinson and Mr. George Smith, of the British Museum, the latter of whom surpasses all of the ten or twelve Orientalists who were able to decipher the cuneiform (wedge-shape or arrow-headed) inscriptions. The ruins of Nineveh furnish a vast collection of such inscriptions partly carved on marble or stone slabs, and partly impressed upon bricks, and upon terra cotta cylinders, or six-sided and eight-sided prisms, barrels and tablets, which, used for the purpose when still moist, were afterwards baked in a furnace or kiln. From the second palace of Sennacherib, Mr. Layard brought a great many terra cotta tablets and cylinders which Mr. George Smith has deciphered, and which he says belong to the library of that monarch. Mr. Smith has also himself been twice to the ruins of Nineveh and brought a still larger number of records from this library and other palaces, an account and a translation of the principal of which are contained in his newly published volume entitled *Assyrian Discoveries*, a notice of which important work we will give in another number. We will only say now, that our surprise is equal to our gratification at the wonderful manner in which the Assyrian records and Ninevite ruins corroborate the historical and prophetic writings of the Old Testament, and, after a burial of twenty-four centuries, furnish such invaluable aid to the interpretation of Scripture, and so signally confirm its truth.

AFRICA.

The following is extracted from Bishop Crowther's Report for the year 1874 :

"I have not met with a stern opposer of Christianity, as far as I have had conversation with Mohammedans up the Niger. This may arise probably from the scanty knowledge of the Koran itself, of whose contents we can tell them more than they know themselves, at which they wonder ; it may arise from the loose morals it allows, which Christianity condemns *in toto*; or from the truthfulness of Christianity, the soundness of its teachings, which must commend itself to every man's conscience in the sight of God.

The reception, with a child-like glee, of an Arabic Bible, which was presented to the Emir of Nupe by the Church Missionary Society, in the presence of his courtiers, was a proof that this people desire to hear and search after the truth. Another copy was sent through him to Alihu, the King of Horin, who is also an Arabic scholar.

Before leaving Eggan I had an application from Mullali, his head messenger, for a similar printed edition as that of his master, to buy, but plain bound ; he again reminded me not to forget his request. Another application for a similar copy was made by a Sierra Leone Mohammedan.

Before leaving Lokoja I had to present an old priest with a copy of an Arabic Bible, but not printed ; he is a scholar, and keeps an Arabic school of several boys, which he has kept up for many years. This man received the Bible with humble attitude and thankfulness which could not be expressed in words. He was an old friend of ours from the old destroyed station, Gbebe ; he had been requesting one for a long time, but, suspecting his sincerity, supposing he would make bad use of it, to write scraps from, to sell and deceive the people, as charms from a new book, I abstained from giving him one then ; but from his frequent intercourse with Messrs. John and Paul, of Lokoja, which makes very deep and serious impressions on him, he became more earnest, and at Mr. John's recommendation I gave him the copy above mentioned, which he faithfully promised to read, and not to make any use of otherwise. I told him it would take three years' attentive reading to go through it chapter by chapter.

Mr. Paul's acquirement of the Arabic character, which was helped forward by Mr. John's teaching at Lokoja, enabled him to read suitable verses of Holy Scriptures, at Eggan, from the Arabic Bible, with the Hausa merchants from Hamaruwa add Adamwa, who came there to sell ivory. In all our religious conversation with these Mohammedans we never met with an obstinate disputer, or a bigoted denial of what we read or said to them. When we take into consideration the readiness with which the Emir of Nupe has granted me a place for a Mission Station, on the slope of Kippo Hill, opposite Eggan, I cannot but conclude that the LORD is working with us, to grant us a footing to plant the banner of CHRIST's Cross in this long-secluded country."—*West African Record*, May, 1875.

A VERY ENCOURAGING SIGN FOR LIBERIA.

For the first time in the history of Liberia, native chiefs attended as delegates the Legislative Assembly at its last session.—*N. Y. Tribune.*

CHINA.

AN ABSORBING SUPERSTITION.

FUNG-SHUI has long been the puzzle of European residents in China. It is the principle which is given as a reason for every act of opposition to modern improvements, and which commands the devotion of the Chinese to such an extent that they will commit murder to avenge its neglect. Yet the generality of them can give no better definition of Fung-Shui than that it means "wind and water," and is so called "because it is a thing like wind which you cannot comprehend, and a thing like water which you cannot grasp."

This Fung-Shui is, however, nothing more than the development of the principles enunciated in the Yih-king, and expounded by Confucius. It assumes the existence of one absolute principle or monad called "The Great Absolute." When in motion, it produces the great male principle, *yin*; when at rest, the great female, *yang*. Through *yin* and *yang* the universe is evolved. They also form distinct elements in the human soul—the male, or spiritual, and the female, or animal. After death the male principle ascends into heaven, whence it watches over the welfare of its descendants; the female dwells with the body in the tomb, where, according as it is well or ill attended, will the male or spiritual influence be propitious.

Therefore, Fung-Shui requires the tombs of the deceased to be on specially fortunate ground, where there shall be a proper combination of male and female, the male being represented by hilly country, the female by gently undulating ground. At the junction of these two grounds, where they form a bend like the elbow of a man's arm, is the propitious site for tombs and also for cities. Such a site has been chosen for the city of Canton.

The system of Fung-Shui, however, of which this work is considered the chief authority, has proved the principal obstacle to the progress of modern China, and to the introduction of modern civilization within its borders. Everything is sacrificed to the requirements of Fung-Shui, which prescribes authoritatively the location of houses and tombs, the course of roads, the position of cities, in fact, every arrangement of a public or private nature. There is no reason to suppose that Confucius was himself affected with the Fung-Shui superstition. But the analogies which its adherents found in the Yih-king gave it a respectability and authority in the public mind, which the sage and his disciples, concerning

themselves principally with morality, saying little of religion, and refusing to grapple with the old superstition, took no pains to counteract. Consequently, the superstition, which was caught up with great avidity by the Taoists and other religionists, spread throughout the empire and took deep, and to the present time ineradicable, root in the minds of the people; to such an extent, that even the educated Confucians of the present day, while affecting to despise it in their own homes, regulate every domestic affair in accordance with its most approved canons. Thus the greatest sage of that country and age furnished, unconsciously, or through indifference, the materials for a superstition the most absorbing of the day, and which continues to fetter the intellects and repress the progress of the people even to the present time.—*From the National Quarterly Review.*

JAPAN.

LETTER FROM THE REV. WM. B. COOPER.

YEDO, JAPAN, *June 12, 1875.*

REV. AND DEAR DR. DUANE: I think we can speak more encouragingly of our Mission at Yedo than in any previous report. Our school for several months has averaged fifty scholars, five of whom are now preparing for Baptism, and the attendance upon our Sunday Services is steadily increasing. Now that we are able to understand the Prayers and Chants, we enjoy these Services very much.

MUSIC.

The Japanese are certainly not a musical people, but Mr. Blanchet has solved the problem—so far as our school is concerned—whether or not they can be taught to do fair congregational singing, and the result is, that they can. A few Sundays ago, some American ladies attended our Morning Service, and although they did not understand a word that was uttered, they assured us that the *Te Deum*, chants and hymns, were so familiar to their ear, that they were made to feel quite at home.

EVENING SERVICES.

At 2 P.M. we have Evening Service, after which we have Sunday-school and preaching, both conducted in the same room, and at the same time. The way we have managed since the Bishop left us is this: after the Service is over Mr. B., assisted by two of the native Christians, assumes charge of the Sunday-school. It numbers about thirty-five scholars. Those who have come to the Services for the first time, are then invited to be

seated near the door. They form my congregation. If I notice any who have attended oftener than two or three times, I send them up to Mr. B., who assigns them places in one of the classes. After almost every sermon, several remain to ask questions about Christianity, and to assure me occasionally, that it is not so bad a thing after all.

SERVICES IN A TEMPLE.

On the 1st of April I began Services at an English friend's, who occupies some rooms in a Buddhist temple in the suburbs of the city. My congregation, numbering only five or six at first, soon increased to one hundred and fifty. At the end of April, the priest who occupies a portion of the temple, reported me to the officers and requested that I should be prohibited from preaching any longer. Some of the congregation, who had begun to be interested in Christianity, inquired into the matter, and were told that the priest had a right to forbid me preaching in his temple, but if they would rent another house for me I should likely have no further trouble. They immediately set to work, and after a week or two, succeeded in getting a much larger and more convenient place. Several of the Missionaries have for some time been holding Services in the houses of Native Christians outside of the Foreign *Concession*; so far as I know, without the slightest interference.

INCREASING INTEREST.

The Missionaries seem generally very much encouraged by the increasing interest of the Japanese to hear of Christianity. The subject is now being discussed in some of the largest native papers. The articles, both for and against the reception of Christianity as the national religion, proves at least that the people are giving the matter serious consideration.

A CALL UPON THE CHURCH IN THE UNITED STATES.

The attention of the Church, should, if possible, be called to the fact, that Japan is preparing for Christianity a great deal faster than Christianity is preparing for Japan. If the Church expects her present Missionary force to make of Japan a Christian nation, she ought to be told that she is laboring under a great delusion. If the Bishop and each of his Clergy should preach daily to an average congregation of one hundred, it would require more than eighteen years to preach the gospel to every soul in the land. "And how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent." Can not the Church with her three thousand or more clergy send us at least two or three more men? And has she no self-sacrificing women to offer themselves for this work. There is probably no country in the world where Christian women are so much needed as in Japan. Men—especially single men, cannot reach the female population.

Have not the women souls to save? Until Christianity enters the family circle and sheds its influence *there*, can its results upon father and sons be considered permanent? There is another question not unfrequently asked by Christian young men, or those desirous to become Christians. It is this: "What are we going to do for wives? Are we to marry heathen women?"

WOMEN WANTED FOR MISSION WORK.

There are a number of lady Missionaries both in Yedo and Yokohama, but none of them represent our Church. These good ladies I am sure have the sympathies, the prayers and offerings of many members of our Church. The lady in charge of the "Christian Home" at Yokohama told me a few days ago, that the Episcopalians of America contributed quite generously to the support of her work. I would here add that this Home professes to have no particular religious bias, that it represents Christianity at large. One of the ladies engaged in this work is, or has been, a member of our Church. The others I think are members of the Dutch Reformed or Presbyterian Church. Now this "Home" has nothing churchly about it. I am under the impression that the religious instruction of the pupils is under the direction of one of the founders of the "Union Church." None of our Missionaries have ever been invited to preach at the "Home," nor have any of the pupils received Church Baptism or Confirmation. I have personally the greatest respect for the ladies of the "Home," but think the Church in America should know that their work is in nowise our Church's work, nor need the Church expect to claim a single one of their converts as a member of her fold. We do not begrudge the offerings which this "Home" receives, but cannot the liberality of the Church be applied to Church enterprises? Is there not room for it to expend itself within this fold? Do send us out some ladies to begin a "Church Home" at Yedo. Open a way for those at home who feel an interest in the salvation of the souls of Japanese women—to contribute to this end. We know that such an enterprise if once begun would find abundant support. Can it not be tried? We had a very pleasant visit of nearly three weeks from Dr. Schereschewsky and family. They left for America per Steamer *China* which sailed yesterday. He will doubtless give you a full account of the work and prospects in Japan. The Bishop has just now returned.

Very sincerely and affectionately yours.

LETTER FROM MISS ELLEN G. EDDY.

AMERICAN PROTESTANT EPISCOPAL MISSION.

OSAKA, JAPAN, *May 5th, 1875.*

DEAR SIR: From Dr. Bunn you learned of our journey, and of my safe arrival here, where I am well and content, with the new and strange

life opened before me. At present, I can do but little ; in time I hope to report something more encouraging. Shortly after my arrival I commenced the study of the language, and hearing the recitation of classes in the boys' school, but for a month or two past, have had a few little girls, who come for instructions in English, are also taught in Japanese, and receive Christian instruction from Mr. Quinby. My success in the language is slow ; sometimes I think I know something, but oftener still, am quite sure to the contrary. But, looking back into the past, and remembering the present, my faith encourages me in the hope that the same power which brought me so strangely here, will give the wisdom and the ability to acquire, though it be only with the tortoise speed. One learns to be so humble in Japanese studies, and to doubt the wonders of their former exploits.

VISIT AMONG THE MOUNTAINS.

May 18.—I commenced my letter a week ago, but receiving a kind invitation to visit among the mountains, I accepted, as I wished to learn how other Mission schools were conducted; and hearing of Miss Dudley's labors among the people of Sanda, a province among the mountains, I left mine under Mr. Quinby's care, and one morning, with bag and umbrella, left for Kobi, where I expected to meet an escort and conveyance, for the Missionaries at Kobi go every week to give Christian instruction to these people. A jinriksha and two men were awaiting my pleasure, and soon I was on my way over the hills and into the mountains. I enjoyed my ride very much, and what added bliss to enjoyment was, that no chattering companion distracted one's thoughts. Quietly and swiftly my guides pressed onward, sometimes over smooth roads, with walls of brown rock many feet high, then by narrow, stony paths, where, looking down, one could see charming ravines filled with a tangled network of trees, vines and bushes, or huge stones of purple and gray forming a rocky bed, over which the water tumbled and foamed. A mass of foliage covered everything ; even the rocks which seemed devoid of earth, were dressed in verdure, and brightened with blossoms of the pink and crimson azalias, which bloomed in profusion everywhere. Great evergreen trees crowned the hills, and stood sentinels in the gorges, while along the banks of streams was the bamboo, swaying its lithe body to every motion of the wind. Springing from a nest of ferns, or through a crevice in some rock, down the mountain side, would burst a stream that would go dancing and leaping over the huge stones, sometimes meeting a neighbor from the opposite side, when a noisy "how-d'ye-do" would take place, quite deafening. Like the figures in a kaleidoscope, the pictures were constantly changing, and to me it seemed like a journey in fairy-land.

THE PEOPLE AND THEIR HOMES.

On the mountain sides, or in the valley below, villages were scattered ;

low, dark and heavy-browed were the houses, with a deep thatched roof of straw, and always surrounded by trees and plants. From hill to hill the green fields spread, colored with the gold of the rape seed, purple blossoms of the clover, and from every thicket and hedge peeped blue violets and buttercups. Now and then a group of peasants would meet us, straw sandalled, with broad brimmed hats and blue cotton gowns, sometimes driving an ox or horse heavily laden with wood or other farm produce. Perhaps the ox was making a visit. Then its horns and body were gaily decorated with scarlet and purple cloth. We passed a lady closely shut up in a suffocating box, called a "Norimon," and many of her less pretentious sisters singly or in groups, some of them gaily, even handsomely dressed in silk, shielding themselves from the sun by an umbrella, and upon the dark 'ground of its cover were painted wreaths of vines and flowers or bands of bright colors. At the wayside inns we stopped and rested, the people greeting me kindly, and courteously offering a cup of tea and a cushion to set upon. Like the Germans, they are very fond of flowers, and there was always a little garden at the side of the house, more or less pretty, according to the taste or wealth of the owner. There were no grass-plats; the grounds were so well swept that even a weed had no chance to grow. Big stones formed the paths, and from rocks were hewn basins for gold-fish, or filled with the lotus plant. There were pretty rockeries, too. Out of every crevice came bunches of ferns and trailing vines, crowned with a crimson maple or a still more beautiful evergreen. Within the house, on a raised platform covered with mats, the guests were seated—men and women, each with a tiny cup of tea and a large bowl filled with rice. They chatted, laughed and smoked, addressing a polite remark to me now and then. One man, thinking my lead-pencil was a pipe, for they use long, slender ones, with a tiny bowl, much smaller than a lady's thimble, brought me an "hebachi," filled with coals, to light mine, for he doubtless thought I, too, was getting ready for a smoke.

THE JOURNEY'S END.

It commenced raining before my journey's end, and, wearied with my ride of six hours' duration, was very glad to find myself at last before the entrance of a large house with carved doorway and heavily tiled roof.

An old woman came out, and with lowly obeisance and a great deal of chattering took my bag and conducted me through what were once grand halls, belonging to the residence of a Daimio. They say it is three hundred years old, but it does not look so, and the timber, though dark, is well preserved. It is surrounded by a moat now partially filled up, and has a great many buildings around it, one of which is used for a school, while the grounds are planted with tea bushes. It must have been a paradise, for there is everything lovely about it, though I do not count as such the army of frogs who held a nightly concert in the lake, assisted by the

crickets and other singing insects, and the crowd of mosquitoes who insist upon visiting you.

MISS DUDLEY.

I found Miss Dudley a very pleasant lady. She remains here several weeks at a time with a Japanese Christian maiden as companion. Sanda is the location of a hospital in charge of Missionary physicians, assisted by native doctors. It is not the work of our Mission that I shall try to relate ; my work is but a beginning ; yet, as Christians, it interests us all. The people here are free-hearted, unlike their neighbors at Osaka, who are generally reserved. They sought your society at all times, often intruding upon privacy, and I was amused, and would have been annoyed sometimes, I am sure, had I been Miss D., but she is sweet-tempered, and endures for "CHRIST'S sake." At early morning, ere the day had scarce begun, the door was pushed aside, and a troop of little ones would come in, "to help teacher," they would say, which meant to sit upon the floor and be in the way, but often they brought something, a bunch of lettuce, a basket of eggs or a bouquet. Her room was full of flowers, in bamboo vases, hung upon the walls, or in cups upon the table. I remained a week, and each day brought pleasure. I accompanied Miss D. in her walks over the beautiful hills and valleys, where she went to visit the people, call upon the sick or to carry some delicacy for them. And everywhere were we politely received, and her kindness gratefully acknowledged. In the afternoon, their own school dismissed, some thirty or forty children were gathered in her room, seated upon the floor, and in the midst was the teacher, listening to English recitation, translating the meaning into Japanese, or correcting theirs when falsely rendered. They read from the Scriptures, sang hymns, repeated the commandments, etc., each day the exercise being varied, so as not to be wearisome. Once a bright little girl in sweet, quaint tones sang in English :

"I am so glad that our Father in Heaven
Tells of His love in the Book He has given,"

and the whole class joined in the chorus, and afterwards rendered it into Japanese. The language is soft and musical, but their singing is somewhat monotonous.

MISS DUDLEY'S WORK.

Such a goodbye and courtesying as took place at parting—for they adopt the American style of hand shaking, repeating it many times, so if one cared, they could sympathize with the United States President's grievance. I could tell you of many things of interest that I heard, illustrating what love and faith may do. But I am only relating what I saw, and as duplicates of originals do not always convey the same impressions, will leave them untold. Monday was devoted to hospital visits, and the

dispensary from early morning was filled with a crowd of people, mostly women with babies on their backs, and children of all ages, who had come to be vaccinated. I was not in the room, but heard the screams of the "innocents" who, more frightened than hurt, made the air vocal in many keys. Those whose duty was done, wandered about the house and grounds, curiously observing everything, and not the least of which were the "Bible teachers." At last the door was opened, and "Obasan" came in, with a request that the people would like to enter; the bolder came into the room, and with a lowly salutation seated themselves upon the floor, while the veranda was similarly covered with the more timid. Miss D. greeted them pleasantly, and attracted their attention to some Scriptural cards, and explained a Bible story. They seemed interested and listened with attention, though sometimes their eyes would wander about the room, which was shown to them after a little. A foreign bed is a great curiosity, and in Osaka, where one of the ladies has a pretty walnut couch, white spread, with ruffled pillows, they will make special visits to see it, and examine each article with evident pleasure. It made me smile to see the solemn procession that surrounded ours, when the screen was drawn aside, and a cot-bed with plain pillows, sheets and a California blanket was exposed to view. They remained during dinner hour, and as the little maid who assists the lady was absent, our meal was prepared and eaten before them, every motion of the knife and fork being watched, whilst we sat through it all, as though, like Louis XIV., we were accustomed to it; but when one crept softly behind Miss D.'s chair, and studied the style of her hair, and the brodered jacket she wore, with the air of a learned Professor examining some curious object, I could not keep my gravity, but impolitely laughed, so one by one they went away.

I do not mean to give a wrong impression; they only exhibited the same curiosity sometimes displayed at home, and some of the women I met were as courteous and gentle mannered as our own could be.

I have written a great deal about the little "U's" doings, and said nothing about great "I's."

But, dear Doctor, I tried to think, and was greatly puzzled to know whether I had anything to tell; my school is small, only five or six little girls, and a class of small boys. They are taught to read, to say the LORD'S Prayer, Creed, Commandments, and can sing very nicely the Japanese hymns, and "Little drops of Water," which I taught them. My organ was something quite wonderful; they could not imagine where the music came from, and would watch my hands and feet for a solution of the puzzle. One day I was playing, and happened to turn round, to look after my quiet little mice, and I saw three pairs of hands flourishing in the air, and their fingers with wonderful ease flying over the piano-forte keys, *i.e.*, the desk which they had turned into "a grand square." They play at keeping house, just as children do at home, but have shells

for dishes, and make any quantity of dirt pies. We cannot understand each other very well, but if there is anything special they wish to know, they will hand me slips of paper written in Japanese, which I manage to understand by the dictionary's aid.

I have written a long letter, and think it will cover the two quarters past, and leave a balance for the one just commenced.

THE SPIRIT OF THE JAPANESE PRESS.

ONE thing which very particularly marks the new era upon which Japan has entered, is the existence and freedom of a periodical press. Five years ago there was not a single Japanese newspaper, but now there are more than fifty, and they discuss with boldness and freedom all classes of subjects, and without hindrance from the Government. Even the acts of the Imperial Government which could not formerly be criticized are now freely discussed, and blame is not withheld when it is supposed to be called for.

A recent number of one of these papers contains an article strongly advocating the permitting of foreigners to travel in the interior ; another, on "class distinctions," is very severe in its criticisms upon the former nobility and their military retainers. These *grandees* and retainers are supported by pensions amounting to twenty millions of dollars per annum, all of which comes out of the pockets of the tillers of the soil, and which is wastefully expended for various luxuries, and in dissipation. Another article advocates the abolition of the department of religion, with its ninety-seven officers, costing fifty-five thousand dollars per annum. The department is declared to be a "superfluous" one, and the writer says, "Religious belief is a matter which should be left to the free will of the people, and not even the Government has a right to interfere with this free will."

Christianity is very frequently discussed in these papers. A single number of *The Japan Mail*, that for June 10, contains translations of half-a-dozen articles on the Christian religion from as many periodicals, most of them of a favorable character. In one it is said, "The entrance of Christianity is the natural outcome of the time, and the best mode of advancing our country is to introduce the most free and enlightened form of Christianity, and have it diffused among our people." Another defends the Christian religion against the attacks of the native heathen priests made in a paper which the latter have started. It says :

"There is a newspaper published by them, and a strange paper it is. Whenever we chance to see it, it contains arguments against Christianity,

and as this seems to be its chief topic, we presume its object is to oppose the entrance of Christianity. With a glance only at the old Chinese translations of the Old and New Testaments, the writers compose imaginary and continuous arguments against a religion which has been observed by the most advanced Europeans from ancient times until now, and by a Clergy of great knowledge and wisdom. The boldness of these men is indeed astonishing, but their folly is laughable."

Another aims a blow at the Theocratic element in the theory of the Japanese Government, and strongly advocates religious toleration and freedom of conscience. It says, "A government ought to leave religion to the free consciences of men, and it has no right to say, 'we insist on this belief and prohibit the other belief.'" A statement in another article is also worth quoting: "Christianity seems to be becoming popular and powerful, while our religions are moving in the opposite directions and are decaying." This concession, thus publicly expressed, may well attract the attention of those who say that Missions effect little, for the work has been carried on in Japan only for a short period.

HAITI.

LETTER FROM BISHOP HOLLY.

REV. AND DEAR DOCTOR: Permit me to give you some hasty Missionary notes on the work at several points of this Jurisdiction.

JEREMIE.

The school of the Rev. Mr. Jones at this place is pronounced by competent judges to be the best in the locality. In a flying visit made two weeks since to this point, I found ninety-seven scholars, boys and girls, in this school; and during the few days of my sojourn there he was obliged to turn off five or six children for whom application was made for want of place to accommodate them in the school. He has seven boarding scholars at the pastoral residence, and could have as many more had he room to receive them. There are two professors beside Mr. J., in the school.

GONAIVES.

The Rev. Mr. Benjamin, after three years of the most untiring and self-sacrificing efforts to get a foothold for our Mission work at this place, succeeded in hiring a house for which he pays *fifty dollars* gold per month, in which he has opened a school and fitted up another apartment to serve as a Mission Chapel. The school was opened at the beginning of May last, with thirty scholars; two weeks later he had seventy-five; now he has one hundred and one. His chapel apartment is now completed, and he has just been here to conduct Mrs. Benjamin to Gonaives to preside

over the Mission house. Up to the present time he has been obliged to keep his family here, on a small place belonging to him three miles in the country, as he was not able to pay rent out of his small stipend for a house at Gonaives. Hence for the best part of three years he has been separated from his family, except by flying visits made here at great expense (*five dollars* to come from Gonaives and *five dollars* to return thereto), traveling incessantly through his great northern Jurisdiction administering consolation to his scattered flocks. He at last has succeeded in gaining a foothold for the work at the chief point of his Mission field, and a shelter for his family, with a good prospect of being able to meet his heavy obligations, by the large patronage bestowed by the public on his school.

To arrive at this point, the Rev. Mr. Benjamin having succeeded two years ago in raising *one hundred dollars* by subscription toward opening his school, handed this amount over to the Lay Reader of the congregation at Gros Morne, to be employed in buying and selling coffee, the profits of the traffic to be added to the principal. By this means the amount grew to be *three hundred and ten dollars* by the 1st of January, 1875.

This sum he at once employed to have benches, etc., fitted up for his school and chapel apartments, venturing to hire at once a suitable house at *fifty dollars* per month.

God has at last rewarded his long, patient and self-sacrificing labors with abundant success. But such efforts are almost superhuman, and it is not every man, however good and zealous a worker he may be, that is equal to such a task. I think the Gospel Missionary should not be left to do so much by his own personal efforts for the merely material necessities of his Mission work. His strength is nearly exhausted on efforts to obtain the meat that perisheth, and but little remains to him to be employed in the higher Ministry of the word. The paltry sum of *five hundred dollars*, if it had been contributed specially by some wealthy Christian (of whom the Church in America has many abundantly able), three years ago, would have then placed the Mission at Gonaives where it now has been brought, and the devoted Missionary would not have had to endure the privations of home and family comforts, nor wasted so much physical strength, nor been consumed by so many mental anxieties, as have fallen to his lot during these last three long and wearisome years. Our Mission at the Cape hangs back from the same causes that have kept back that of Gonaives. Thank God this latter is now on its feet. The Rev. Mr. Benjamin left here Tuesday night last with his family to be installed in his Mission house, and I am (D. V.) to follow next week to be present at the solemn opening of his Chapel. He has three professors in his school.

RURAL DISTRICT OF PORT-AU-PRINCE, OR THE DEPARTMENT OF THE WEST.

The Rev. Mr. Bistoury last month made a Missionary visit to Trianon, a village in the Arrondissement of Mirebalais, where he preached, baptized

several children, solemnized one marriage, organized a new parish under the title of St. André, of which I have named the General Hyacinthe Michel, Lay Reader, and he *stuck down* the first corner post of a Chapel on a lot that the said General has given for the purpose. Sixteen adult persons compose the new parish, and about forty souls are gathered under its influence.

The Rev. Mr. B. continued his trip as far as Petit Fond where the parish of the Good Saviour is located, and of which Mr. Jacob Willoughby is the Lay Reader. He found every one interested in the work, and Mr. W. preparing a class for Confirmation.

Very truly Yours in CHRIST.

THE PROVERBS OF THE HAITIANS.

MR. JOHN BIGELOW, who has spent some time in the island of Haiti, was very much struck while there with the proverbial forms of expression so freely used by all classes of the people. They were so novel and so finely flavored with the soil of the island, or with the customs of the peculiar and simple minded people, that he was led to make a memorandum of them, and his collection was enlarged by the assistance of several intelligent Haitians of his acquaintance.

In a series of articles in *Harper's Monthly* he gives a large number of these proverbs in the original language, accompanied with translations into English, remarks of his own upon them, and comparison of them with European proverbs of similar import. Our readers will be interested in a few of these proverbial expressions in the English translation, with Mr. Bigelow's comments.

It is only the knife that knows the heart of the yam.

This is commonly used merely to inspire a healthy distrust of appearances, and especially such as concern the relations of domestic life. It is also sometimes used to show how circumstances, trials, temptations, like a knife, penetrate to the very heart of some persons, putting all artifice and conventionality at defiance; in others, bringing to light qualities of character till then unsuspected.

Shoes alone know if the stockings have holes.

That is, there are vices and infirmities known only to the most intimate, there are crimes known only to their authors, and there are weaknesses known only to one's familiars.

To-day for you, to-morrow for me.

This is a slight modification of our old English proverb,

It is a long lane that has no turning.

Conspiracy (or combination) is stronger than witchcraft.

This proverb also reflects the condition of the human mind when it is beginning to emancipate itself from superstition. It betrays a dawning sense of the superiority of plan and systematic combination of natural forces over those supernatural resources upon which the ignorant and the savage are much accustomed to rely.

The wild goat is not cunning that eats at the foot of the mountain ; that is, near the thoroughfares and settlements of men.

Responsible people, whose misfortune it is to have lived under unstable and revolutionary governments, are apt to acquire a profound sense of the perils of public life and of every sort of political prominence. It is not strange, therefore, that the prudence of cultivating obscurity should become proverbial with them.

If the frog says the alligator has sore eyes, believe him.

The alligator with sore eyes, that is, unable to see his prey, is comparatively harmless. If the frog, who lives near him, and has most to fear from him, says he is blind, you may trust him. So we may trust a man's favorable testimony of an unfriendly neighbor.

The ox never says to the pasture, "Thank you."

This proverb not only rebukes ingratitude for familiar favors or blessings, by placing the ingrates on a footing with beasts which have no intelligent sense of obligation, and are strangers to the emotion of thankfulness, but it also distinguishes between the ostensible good deeds which are the result of accident, or which originate in a selfish purpose, such as the feeding our cattle or poultry that they may one day feed us, from those which are the result of spontaneous and deliberate kindness.

Joke freely with the monkey, but don't play with his tail.

Jocko's sensitiveness about his tail, which is notoriously his weak point, serves admirably to show that there is nothing so amiable, so low, so familiar, that has not something about him or it that must not be trifled with. Every one has some sentiment which to him is sacred, some point of dignity, self-respect or sensitiveness which may not be outraged with impunity.

The yam vines bind the yam.

Those who lead or beguile the innocent into danger, physical or moral, who, like Haman, build gibbets for the unoffending, are sure, sooner or later, to become the victims of their own perfidy. "Whoso diggeth a pit," says Solomon, "shall fall therein : and he that rolleth a stone, it will return upon him."

All wood is wood, but mapou (a worthless sort of wood) is not cedar.

All people are good for something, but none are good for everything.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts and Money Orders should always be made payable to the order of **JAMES M. BROWN, TREASURER**, and sent to him, 23 Bible House, New York.

☞ All Money Orders should be drawn on **STATION D, NEW YORK**.

☞ Remittances in Bank Notes are not safe unless Sent in **REGISTERED Letters**.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from July 10, 1875, to August 10, 1875.

ALABAMA.				DELAWARE.			
<i>Mobile</i> —Trinity, Mrs. H. D. Caesar	10 00	10 00		<i>Christiana Hund</i> —Christ Ch.	64 38	64 38	
ALBANY.				EASTON.			
<i>Albany</i> —Ch. of the Holy Innocents	10 00			<i>Cecil Co.</i> —Perryville, 3 Boxes, St. Mary Anne's Parish.....	1 62		
<i>Troy</i> —St. Paul's Ch.	160 00	160 00		<i>Kent Co.</i> —Chestertown, W. H. Meeteer.....	5 00	6 62	
CALIFORNIA.				ILLINOIS.			
<i>San Mateo</i> —St. Matthew's Ch., members of, for Miss Scott's work in Africa (gold).....	30 00	30 00		<i>Algonquin</i> —L. T.	3 00		
CENTRAL NEW YORK.				<i>Oscoda</i> —Grace Ch., Box	4 80		
<i>Auburn</i> —St. Peter's Ch., of which from Woman's Association, \$25.....	143 25			<i>Robin's Nest</i> —Christ Ch., a member.....	10 00		
<i>Binghamton</i> —A. J. E.	10 00			<i>Waukegan</i> —Christ Ch.	9 00	26 80	
<i>Cazenovia</i> —Two friends, for "Bridgman" Scholarship in Bridgman Mem. School, Shanghai, China.	40 00	193 25		IOWA.			
CENTRAL PENNSYLVANIA.				<i>Nashua</i> —St. Mark's Ch.	13 00	13 00	
<i>Allentown</i> —Grace Ch.	15 75			KENTUCKY.			
<i>Lebanon</i> —St. Luke's Ch.	77 69			<i>Frankfort</i> —Ch. of the Ascension..	7 03		
<i>Reading</i> —Mrs. M. A. D. Howe's annual subscription to Bridgman Memorial School, Shanghai, China	40 00			<i>Louisville</i> —Rev. Fleming James..	10 00	17 03	
<i>Tioga</i> —St. Andrew's Ch.	4 00			LONG ISLAND.			
<i>Toiwanda</i> —Christ Ch., for "E. S. Douglas" Scholarship in girls' school, Cape Palmas, Liberia, \$30; Gen'l, \$21.....	51 00	188 44		<i>Brooklyn, E. D.</i> —Christ Ch., a member.....	5 00		
CONNECTICUT.				<i>Flatbush</i> —St. Paul's Ch.	4 00	9 00	
<i>Bridgewater</i> —Rev. W. B. Colburn.	10 00			MAINE.			
<i>Brookfield Centre</i> —St. Paul's Ch.	10 40			<i>Bath</i> —Grace Ch.	9 05	9 05	
<i>Hartford</i> —Dividend, \$34; Rent, \$51.....	85 00			MARYLAND.			
Interest S. and K. note.....	116 66			<i>Anne Arundel Co.</i> —Hooversville, Trinity Ch., Boxes.....	16 60		
<i>Milford</i> —St. Peter's Ch.	35 00			<i>Baltimore</i> —Christ Ch. S. S., for "Christ S. S." Scholarship in Ep. Boone Memorial School, Wuchang, China.....	40 00		
<i>Newtown</i> —Trinity Ch.	39 26			St. Stephen's Ch., for Africa	20 00		
<i>Stratford</i> —Christ Ch., Ladies' Missionary Society, for Miss Baldwin's School, Joppa.	21 50			St. Mark's Ch.	8 75		
<i>Waterbury</i> —St. John's Ch., for Miss Baldwin's School, Joppa.....	3 00	311 82		<i>Ellicott City</i> —Box	80		
				<i>Georgetown</i> —Christ Ch., add'l.	14 00		
				<i>Washington</i> —Ch. Incarnation, Box.....	81	100 96	
				MASSACHUSETTS.			
				<i>Boston</i> —Trinity Ch.	10 00		

New Bedford—Grace Ch., a member, for Greek Sylogos, Athens, Greece..... 5 00 15 00
** Newton L. Falls*.....

MICHIGAN.

Detroit—St. Paul's Ch..... 110 00 110 00

MINNESOTA.

Spring Vale—Boxes..... 3 73 3 73

NEW HAMPSHIRE.

Keene—St. James' Ch..... 19 50 19 50

NEW JERSEY.

Freehold—L. S. V., for the "Ryall" Scholarship in Miss Fay's Boy's School, Shanghai, China..... 20 00 20 00

NEW YORK.

Annanale—St. John Evangelist..... 11 60
Manhattanville—St. Mary's Ch.... 10 00
Matteawan—St. Luke's Ch..... 64 54
New York—St. James' Ch., a member..... 5 00
 St. Philip's Ch., Woman's Auxiliary, for Haiti..... 30 00
Philpstown—St. Philip's Ch., five cent collection..... 5 00
† Pelham.....
† Rye.....
Saugerties—Trinity Ch..... 74 68 200 82

NORTHERN NEW JERSEY.

East Orange—Christ Ch., Box.... 3 91
Morristown—Ch. Redeemer..... 6 00
Jersey City—St. Matthew's Ch., Box..... 1 72 11 63

OHIO.

Cleveland—Trinity Ch., Boxes.... 19 85
Marion—St. Paul's Ch., Woman's Auxiliary, for Foreign Missionaries Fund..... 10 00
Unionville—St. Michael's Ch..... 1 00 30 85

PENNSYLVANIA.

Germantown—Christ Ch. S. S., for Africa..... 39 31
Philadelphia—All Saints' Ch., for Joppa..... 12 79
 Ch. of the Advent, for "the St. Paul," No. 2, Lydia M. Fay and Edward W. Syle Scholarships in Miss Fay's School, Shanghai, China..... 160 00
 Ch. of St. Matthias..... 39 79
Westchester—Ch. of the Holy Trinity, Colored Mission School, for personal use of Rev. S. W. Seton, Africa..... 12 60 263 89

PITTSBURGH.

Brownsville—Christ Ch., for "St. John's S. S." Scholarship in Bp. Boone Memorial School, Wuchang, China..... 25 00
East Liberty—Calvary Ch. S. S., for "J. D. Wilson" and "Kate R. Hill" Scholarships in Hoffman Inst.,

Africa, \$150; for Rev. E. H. Thomson, China, \$40. 190 00 215 00

RHODE ISLAND.

Bristol—St. Michael's, of which, \$35 for Miss Fay's School, Shanghai, China, and \$5 for "Bp. Griswold" Scholarship in Miss Fay's School, Shanghai, China. 40 00 40 00

SOUTH CAROLINA.

Charleston—Grace Ch. S. S., for "Grace Ch." Scholarship in Bp. Boone Memorial School, Wuchang, China. 40 00
Cheraw—S..... 25 00
† Columbia.....
Edisto—Trinity Ch..... 2 34
John's Island—St. John's..... 2 00
Yorkville—Good Shepherd..... 1 00 70 34

SOUTHERN OHIO.

Bellaire—Trinity Chapel, for Africa, 2 00
Springfield—Christ Ch., \$15; S. S., for Bp. Auer Mem. Ch., Monrovia, Liberia, \$18. 33 00 35 00

VIRGINIA.

Charlottesville—Christ Ch., for Chinese boy..... 20 00
Front Royal—Calvary Ch..... 3 65
Lexington—Grace Ch. S. S., for "Robert Nelson" Scholarship in Rev. E. H. Thomson's boys' school, Shanghai, China..... 40 00
Lunenburg Co.—Brickland..... 2 50
Middletown—St. Thomas' Ch..... 3 07
Petersburgh—Grace Ch., Ladies of, quarterly payment, "C. J. Gibson" Scholarship in girls' school, Cape Palmas, Africa.... 10 00 79 22

WESTERN MICHIGAN.

Hastings—Emmanuel Ch..... 5 40
Mendon—St. Paul's Ch..... 2 50 7 90

WESTERN NEW YORK.

Geneva—Trinity Ch., Woman's Miss'y Ass'n, for Mrs. Auer's support..... 48 50
Warsaw—A. C. G..... 6 00
Watkins—St. James' Ch..... 11 21 65 71

MISCELLANEOUS.

Mites for Missions..... 10 00
P. W. R. L., for Miss Baldwin's School, Joppa..... 1 00
Miss Julia DeB. Gregg..... 100 00
 Interest, account Bohlen Fund..... 283 75
 Div'd U. R. R. & Canal Co. 105 00 499 75

LEGACIES.

N. Y., Binghamton—Estate of James Munsell, \$1,000; Interest, \$29.17..... 1029 17 1029 17

Amount previously acknowledged.... 77,789 27

Total from Oct. 1, 1874..... \$81,647 13

* **CORRECTIONS.**—The \$47.40 acknowledged in the July No., was for "Foreign Missionaries Fund."

† The amounts acknowledged in the August No., should have been credited to the "Foreign Missionaries Fund."

‡ The amount acknowledged in the July No., was for Nakashenah, in Rev. Mr. Quinby's School. Osaka, Japan.

FOREIGN STATIONS.

WESTERN AFRICA.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....	Cape Palmas.
Rev. Samuel W. Seton (Native).....	Hoffman Station.
Rev. R. H. Gibson (Liberian).....	Graway.
Rev. Edward Davis.....	Cavalla.
Rev. M. P. Valentine (Native).....	Cape Palmas.
Rev. Wm. Allen Fair.....	Cavalla.
Mrs. E. B. Ware.....	Cavalla.
Miss Margaretta Scott.....	
Miss Mary E. Savery.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Botts.....	
Mrs. S. J. Simpson (Liberian), Teacher.....	Cape Palmas.
Mrs. Ann Poomey (").....	Orphan Asylum, Cape Palmas.

Samuel Boyd (Native) Teacher.....	Fishtown.
Alonzo Potter ".....	Hoffman Station.
John Farr ".....	Half-Graway.
B. B. Wisner ".....	Berebe.
Richard Killen ".....	Rockbookah.
O. E. Shannon ".....	Kabla.
James Boyd ".....	Gideyatabo.
Samuel Bowman ".....	Cavalla.
John B. Morris ".....	Berebe.
E. W. Appleton ".....	Cavalla.

Sinoe District.

J. Neyle (Liberian), Catechist.....	Sinoe.
-------------------------------------	--------

Bassa District.

Rev. L. L. Montgomery (Liberian).....	Bassa.
---------------------------------------	--------

Monrovia District.

Rev. G. W. Gibson (Liberian).....	Monrovia.
Rev. A. F. Russell { " }.....	Clay Ashland.
Rev. N. T. Doldron { " }.....	Vegtown.
Rev. J. W. Blackledge { " }.....	Clay Ashland.
Rev. T. H. Eddy, M.D. { " }.....	Monrovia.
John T. Thorpe (Liberian), Teacher.....	Crozierville.
Edward Hunte (Liberian), Teacher.....	Quay's Town.
Mrs. Eddy.....	Monrovia.

CHINA.

Rev. Robert Nelson, D.D.....	Shanghai.
Rev. Elliot H. Thomson.....	
Rev. Samuel I. J. Schereschewsky, D.D.....	Peking.
Rev. Augustus C. Hoehling.....	Hankow.
Rev. S. R. J. Hoyt.....	Wuchang.

Rev. W. J. Boone.....	Wuchang.
Rev. Kong Chai Wong.....	Shanghai.
Rev. Yung Klung Yen, M.A.....	Hankow.
Rev. Hoong Neok Woo.....	Shanghai.
Rev. Kia Sung Ting.....	Hankow.
Rev. Francis H. Stricker.....	Shanghai.
Rev. G. D. B. Miller.....	Shanghai.
A. C. Bunn, M. D. Missionary Physician.....	Wuchang.
Mr. Soong-Lieu Dzang.....	Shanghai.
Mrs. Nelson.....	"
Mrs. Thomson.....	"
Miss Lydia M. Fay.....	"
Mrs. S. I. J. Schereschewsky.....	Peking.
Mrs. Hoehling.....	Hankow.
Mrs. Hoyt.....	Wuchang.
Mrs. Boone.....	Shanghai.
Mrs. Bunn.....	Wuchang.

JAPAN.

RT. REV. C. M. WILLIAMS, D.D., Miss'y Bp.....	Yedo.
Rev. A. R. Morris.....	Osaka.
Rev. J. Hamilton Quinby.....	Yedo.
Rev. William B. Cooper.....	Yedo.
Rev. Clement T. Blanchet.....	Osaka.
Henry Laning, M. D., Missionary Physician.....	Osaka.
Mrs. Quinby.....	"
Miss Ellen G. Eddy.....	"

GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....	Athens.
---	---------

PALESTINE.

Miss Mary B. Baldwin, with three teachers.....	Joppa.
--	--------

HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:	
RT. REV. J. THEODORE HOLLY, D.D.....	Port-au-Prince.
Rev. St. Denis Baudry.....	Buteau.
Rev. Julien Alexandre.....	Jeremie.
Rev. Pierre E. Jones.....	Cayes.
Rev. Charles E. Benedict.....	Anse a Veau.
Rev. William B. Benjamin.....	Gonaves.
Rev. Pierre Palma Delatour.....	Cape Haitien.
Rev. Louis Duplessis Ledan.....	Torbeck.
Rev. Charles Jerome Bistoury.....	Port-au-Prince.
Rev. Alexander Battiste.....	"

Committee for Foreign Missions.

RT. REV. HORATIO POTTER, D.D., LL.D. *Chairman.*

REV. JOHN COTTON SMITH, D.D.	REV. RICH'D B. DUANE, D.D.	STEWART BROWN, Esq.
REV. H. DYER, D.D.	FRED'K S. WINSTON, Esq.	LEMUEL COFFIN, Esq.
REV. BENJ. I. HAIGHT, D.D., LL.D.	LEWIS CURTIS, Esq.	JAMES M. BROWN, Esq.,
REV. CHAS. H. HALL, D.D.		

REV. RICH'D B. DUANE, D.D., *Secretary and General Agent*, 23 Bible House, New York.

REV. S. D. DENISON, D.D., *Honorary Secretary*, 23 Bible House, New York.

JAMES M. BROWN, Esq., *Treasurer*, 23 Bible House, New York.

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Rich'd B. Duane, D.D., Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof,	14 cts.
Newspapers, each,	9 cts.
JOPPA.—Letters, each half ounce or fraction thereof,	11 cts.
CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	10 cts.
JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof,	15 cts.
CHINA AND JAPAN.—Newspapers, each,	2 cts.
Book Packages, each four ounce or fraction thereof,	4 cts.
HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms	
LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof,	16 cts.
Newspapers, each	4 cts.
By Sailing Vessels (occasionally),	10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartons of ten each (by Express). Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and **An Easter Card** will go to each one who sends Easter offerings.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

SEPTEMBER, 1875.

* * *All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No 44 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

THE Commission will complete with this month the tenth year of their labor. The Work is most promising—never more so since it was commenced. It could be extended, with great promise of the most beneficial results, almost indefinitely. While its value, socially, politically and ecclesiastically, is being made more apparent every day. Shall, then, this work be vigorously prosecuted and sustained? The answer is with you, Brethren beloved. The members of the Commission shrink from no labor, care or responsibility which properly belongs to them. But all their efforts are futile, unless the Churches provide the necessary means. We require your assistance, to meet the obligations of the year. We dare not again incur a DEBT. Several years' fearful experience of the misery which it brings to all parties concerned, will prevent our doing this knowingly.

We cannot appoint and send forth an Agent to stimulate the Clergy and Parishes to do their duty in the premises ; and so our reliance under God, must be on the spontaneous interest and liberality of Clergy and People. To the Parishes who have in former years contributed to our

Treasury with their Rectors, we tender our grateful acknowledgments. To the Parishes who have not sent us any offering, we again address our earnest request for their sympathy and their alms within the four weeks that remain of the present financial year. Of all—Clergy and Laity—we beg their prayers in our behalf, and in behalf of our Missionaries and Teachers ; and especially in behalf of the Race, for whose spiritual and temporal welfare this Commission was instituted, “that the Word of the LORD may have free course and be glorified.”

CONSECRATION OF ST. MARK'S CHURCH, WILMINGTON, NORTH CAROLINA.

On Friday, June 18, was consecrated by the Bishop of North Carolina—the Rt. Rev. Thos. Atkinson, D.D.—in the city of Wilmington, North Carolina, St. Mark's (colored) Church.

This being the first Church consecrated in the Diocese for colored people, a corresponding interest attached itself to the ceremony. The Bishop was assisted in the Services by the Rev. Messrs. A. A. Watson, G. Patterson and T. M. Ambler, Priests, and Chas. O. Brady and P. T. Rogers (colored), Deacons.

The congregation was large, and the Communion full. Though upon a week-day, the Church was filled. The music, led by the regular choir, but joined in heartily by the whole congregation, was excellent and Church-like. The organist handles his instrument agreeably and judiciously, and the choir contains some very good voices.

The responses by the congregation, both in the Versicles and in the Psalter, were prompt and general ; the whole Service correctly rendered, devout and hearty.

The edifice is sixty-one feet by thirty-five feet outside measurement : Height to the ridge, forty-one feet ; to the eaves, twenty feet. It is of brick, and church-like in style. The designs were furnished by Emerson and Fehmer, of Boston, Mass. The roof is sharp, the chancel recessed, the windows pointed Gothic.

Upon the north-west corner is a small tower, fifty feet in height to the base of the cross, and furnished with a bell. The plan provides for a larger tower upon the south-west corner. But that is still in the future. The chancel is toward the east, and is furnished with Altar, Credence and Bishop's chair, all of chestnut. A suitable Lectern has not yet been obtained ; that in use being only a temporary piece of furniture. Possibly this communication may meet the eye of some one who will think it a privilege to supply the want.

The corner-stone was laid March 23, 1871. Since that time, the work

has been steadily carried on as the funds have come in ; always upon the principle of not running into debt.

The whole amount received and expended thus far, inclusive of the cost of the ground, has been about \$6,000. Of this a part has been raised by the congregation itself ; a part has been contributed by its friends among the other Churchmen of Wilmington; and we may thankfully add, a part by other friends who do not call themselves Churchmen. But, to a considerable extent, the congregation has been indebted for its success in this undertaking, to the good will and liberality of Churchmen in other parts of the country. Particular mention should be made of the very liberal contributions from New York, Boston and Washington City, from which sources about \$4,000 have been received.

In December, 1869, Rev. Charles O. Brady, the present minister, took charge of the work, and he has ever since wrought with great earnestness and success. Out of the whole amount contributed as above, about \$4,500 have been due to his exertions ; the greater part, by far, of the contributions from the North having come through his hands. Meantime he has not neglected the spiritual building. Upon taking charge in 1869, he found about fifty communicants. During the five and a half years which have since elapsed, there have been added by Confirmation one hundred and thirty-seven. The present number of Communicants inclusive of seventeen confirmed since the Diocesan Convention, is one hundred and sixty-seven.

The writer of this has been deeply impressed by the attendance at the Communion at certain times, especially at the Easter celebration.

The minister being a Deacon, is dependent upon others for the administration. And at Easter, the City Clergy have their own regular appointments, both early and at mid-day, which they cannot well suspend.

In addition to this difficulty, another has arisen from the fact, that a large portion of the congregation are out at domestic service, who, therefore, would not be able to attend at hours which might otherwise suit best the City Clergy. To meet these difficulties, it has been necessary to make the appointments often at unusual hours. It has been found that the most convenient hour in most years, is just after midnight, on Easter morning. That hour has been for several years observed, without the least reference to ritual, but simply to meet, in the best way, the difficulties of the case. At that hour the writer has, year after year, found the Church full of quiet, devout worshippers. Out of the one hundred and twenty Communicants upon the list last Easter (some of whom were absent from town), about one hundred Communed at the midnight Service. It seems to the writer, no small evidence of the zeal and fidelity of the members, that to such an extent, they are willing to deprive themselves of their natural rest for the purposes of duty.

Rev. Mr. Brady has this year presented two classes for Confirmation,

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed,
MISS MARY A. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

PAPERS ON OUR FOREIGN MISSION FIELDS.

[Prepared by a lady interested in Missionary work, and read at meetings of a Sewing Society held on the Thursdays in Lent, 1875.]

NO. 3.—HAITI.

"Surely the isles shall wait for Me."

The Island of Haiti was one of those discovered in 1492 by Columbus. It is four hundred miles long and more than one hundred in breadth. The largest part of it is now called St. Domingo, and forms a separate Republic, its inhabitants being mostly of Spanish descent. The Republic of Haiti, on the other hand, which occupies the western portion of the Island, is French, and is very thickly populated.

Bishop Coxe's account of his visit gives us a good idea of the present condition of Haiti and its inhabitants :

"The white race are few in number ; and the mixed, or mulatto race, next. They have chief influence in the affairs of Government.

"The religion of the country is nominally Romish, but of the natives we have about five hundred thousand who are virtually *heathen*.

"Before the French Revolution the Island was an Eden of beauty. Well built roads led through the sugar plantations. Fine mansions filled with all the luxuries of Paris stood amidst the rich tropical verdure. Society amongst the French colonists who then ruled in the land was polished and cultivated. The children of these rich planters went to France for their education, and returned imbued with all Parisian tastes and customs ; and with them who were thus educated, were many mulattoes, who, though thus intelligently brought up, were not considered as having any rights. The blacks were left in deepest ignorance.

"But the Revolution burst out in France, and to the dismay of the French colonies in the West Indies, the fiat went forth—Liberty, Equality, Fraternity. The leaders of Paris had apparently forgotten that France held slaves in its far-off possessions, but the colonists did not forget it.

"This thing must not be. The slaves must not know of this strange

turn of the wheel of fortune. The Proclamation must be hidden from them. No vessel from France must come near the island.

"Vain precaution. A clever mulatto was in Paris at the time of the Revolution. He hastened to return to Haiti and proclaim the glad news, which was, that all persons who were twenty-five years of age, and who contributed to the expenses of the Government, should be allowed to vote.

"This intelligence was received by the colonists with bursts of indignation, but they contrived to evade it. Taking the decree and reading it according to the letter, they said it means nothing. It was not 'so nominated in the bond.' It said 'all persons over twenty-five years of age, and free, should be allowed to vote.' But they argued, 'These mulattoes are not persons; they are not recognized as persons in St. Domingo.' Such being the case of the mulattoes, you can imagine how they regarded the negroes who were mere beasts of burden. They toiled night and day upon the sugar plantations, in the greatest ignorance and the most abject misery. The French Revolution, however, eventually made them free men, and finally they returned to their primitive African condition.

"I have been into some of their wild regions on the plains near Port-au-Prince, where I felt myself, like Livingstone, in the very heart of Africa. There were the same mud cottages, the same thatched dwellings of the black tribes, just as you have seen them represented in Dr. Livingstone's travels. And from the dark entrances of these huts the half naked creatures would look out upon us, then dart away again, suggesting always that they were simply savages. I seemed to be 'in the valley of the shadow of death.'

"This region in colonial times was one vast expanse of sugar plantations, every one of which is now abandoned. For twelve miles I travelled through a deep forest almost impenetrable, except in places here and there. A stream of clear water occasionally crossed our path, and then suddenly disappeared in the deep, dark thicket. The whole scene had that wild, dreary, wicked appearance which reminded one of Dante's description of the Inferno.

"The religious condition, then, of these people is that of barbarism. Although many of them have been baptized in their infancy, yet they worship the evil spirit. In their mountain coverts they still practice their fearful rites. For it seems that their superstition demands that once a year a sacrifice should be made to the infernal spirit, and the most acceptable sacrifice is human life. I was horrified to learn from our Missionary that in the Island of Haiti cannibalism not only exists to-day, but is very prevalent in many parts of the island."

This assertion has lately had a terrible confirmation in one of our New York papers. Under the head of Haiti, it says:

"The recent arrest of a man with a human head in his possession has led to the discovery of a society of cannibals in the interior. Their chief, Tonie, and eighty of his accomplices, have been captured. It has been proved that they were addicted to eating human flesh, and all will be executed. The head has been identified as that of a woman who disappeared some time ago. Her body has since been found, with portions missing."

To return to Bishop Coxe's narrative, he says: "When in the Island

of Jamaica, I visited the exiled President Geffrard, a man whose manners are distinguished by great personal dignity, and would grace a court. 'I did my best,' said he, 'to put down this cursed Vaudou worship.' I asked if it were possible that they sacrificed children to this heathen god, as I had heard. 'Alas!' said he, 'I was obliged to shoot eight men for cannibalism, to strike terror into those whom I could not reach. Cannibalism is strong there, and it was for that reason that I am here an exile, because I made war upon it.'"

Another most degrading fact mentioned by the Bishop and Missionaries is, that marriage is an exceptional institution.

This dreadful state of things has been caused partly by the teachings and example of bad men and partly by the laws of Haiti. In this latter case, the fees exacted for the civil act, and the formalities that are required to be fulfilled, tend to discourage rather than to promote marriage.

But these people had not been under the Romish Church alone. For forty years the British Baptist and Methodist societies had carried on their Missions, addressing themselves chiefly to the lower orders, but in one great point in Mission work they failed. No native ministry was raised up, and there seemed to be the need of some head to keep the churches together, and make them strong and vigorous, and there was needed also some Church organization which could appeal to the higher classes in the community. And here the beneficent influence of the Episcopal Church has been felt, supported, as it is, by the Mother Church in the United States.

The pioneer and founder of our Church's Mission to Haiti is the Rt. Rev. James Theodore Holly.

Of African descent, Mr. Holly was born of free born ancestors in Washington City, in 1829. His parents were Roman Catholics, and in that faith their son was reared.

He was educated in the public schools of New York and Brooklyn where his parents successively resided. At twenty-one he abandoned the Romish Church, and shortly afterwards determined to enter our Ministry. While pursuing his studies to this end, he supported himself by shoemaking, for, as he afterwards told Bishop Coxe, "his father had made him learn a trade, saying that no one ever knew to what vicissitudes they might be reduced;" and many a time, since then, has Mr. Holly found the usefulness of this manual learning; and while his own sons are receiving a classical education, he yet follows his father's wise example, and teaches them the use of their fingers as well as their brains. While laboring at his shoemaking, did Holly ever think of the famous Dr. Morrison, who, studying while at his last, finally went to a people of an unknown tongue, and amidst almost unconquerable difficulties, translated the Bible into Chinese?

Mr. Holly, too, was destined to preach in a foreign tongue and to a strange people. In June of 1855 he was ordained Deacon by Bishop McCoskry, of Michigan, the Diocese in which he was then living, and immediately afterwards came to New York and obtained permission of the Foreign Committee to examine the field in Haiti. He returned from there after a two months' absence, but there was no money then in the treasury with which to send a Missionary to the Island, and Mr. Holly took charge of St. Luke's Church, in New Haven, till the year 1861, when he applied for Priest's Orders to Bishop Williams, of Connecticut.

He was one of several young men at that time undergoing their examination. Having answered satisfactorily the questions on certain English branches, the Greek examination began, and turning to the colored candidate, the Bishop observed, "Mr. Holly, we are all well satisfied with your abilities, and your high testimonials as to character, and shall not press upon you the Greek examination." "But, Bishop," returned the young man, "I wish to be examined on the Greek." Hebrew followed. Again the Bishop, not aware of his attainments, and unwilling to be too strict, proposed that the Hebrew should be waived, but the same answer was returned, "Bishop, I wish to be examined on the Hebrew." And he passed triumphantly on these languages.

In a few weeks he had sailed with a Missionary colony to Haiti. It was composed of one hundred and eleven persons chiefly from Connecticut. They landed at Port-au-Prince, and went thence to a plantation some three miles from the city. The colony shortly shared the fate of most colonies. It suffered from poverty and exposure. Forty-three persons died within six months, and Mr. Holly's own family was reduced from eight to three. Most of the colonists who were left returned to the United States, but Mr. Holly, although afflicted with personal illness and domestic bereavement, remained, and continued to exercise his Ministry, with diligence and perseverance, as an evangelist in the city of Port-au-Prince.

At the end of sixteen months he returned home, and during the sitting of the General Convention, endeavored to awaken an interest in his work. The American Church Missionary Society gave him some assistance, and he returned to Port-au-Prince, where he hired a room and ministered to a congregation there gathered about him.

On Whitsun Day, May 15, 1863, the Church of the Holy Trinity, Port-au-Prince, was organized, and in July following was received by the Rt. Rev. T. C. Brownell, Presiding Bishop, under his Episcopal government. The representations that Mr. Holly made of the importance of his work, induced the latter to send out Bishop Lee, of Delaware, to be a personal witness of the Mission, and with him went the Rev. Mr. Williamson, an accomplished French scholar, whose eloquent gospel appeals in that beautiful language were eminently conducive to the success of the visit.

During his visitation, Bishop Lee confirmed twenty-six persons in the upper room where Mr. Holly was then officiating.

Upon his return, the Bishop spoke most favorably of the impressions he had received, as regarded the importance of the Mission and the character of the Missionary. He says: "The Rev. J. T. Holly has made a good beginning. I was very favorably impressed with what I saw of him and of his labors. He has been, so far as I can judge, working with zeal, prudence and perseverance, and has shown remarkable energy in so debilitating a climate. He is in the habit of walking constantly between his residence, in the city, and Drouillard, an estate of the President, where the remains of his colony reside, a distance of three miles—and has made up the deficiencies of his inadequate salary by personal labor. He appears to have won the respect and confidence of the people so far as he is known, and we heard not a syllable in his disparagement. Mr. Holly has been applying himself to the study of French, and preaches once a month in that tongue."

The Bishop then suggests: "It will not be worth while to prosecute the Mission without suitable buildings. A convenient and appropriate church is a *sine qua non*, and accommodation for schools and residence, for one Missionary at least, is of the first importance."

But it was years yet, before Mr. Holly was to have this much needed church. In the meantime he worked on. The Wesleyans looked with favor upon the establishment of the Mission, and one of their ministers desired Ordination in our Church. A second visit from one of the Chief Pastors in the United States was ardently desired, and in December of 1865, Bishop Burgess, of Maine, whose relaxed health made a change of climate needful, instead of seeking that change in the Old World, so full of interest to a man of his well stored mind and cultivated taste, gladly embraced the opportunity of exploring the openings presented for evangelic enterprise in our tropical regions, and of encouraging and confirming the little flock of our Communion that had been already gathered in Haiti. Two days after Christmas the Bishop and his wife set sail for that Island, where he was to terminate his useful career. I quote now from the Bishop's Journal, under date of March 18, 1866.

JOURNAL.

"Weary and jaded, yet thankful for a safe and smooth voyage, we entered the Gulf of Port-au-Prince, and approached the city in the middle of Sunday forenoon. Its site is extremely low, where it lies along the sea-side, but its streets rise steadily behind for a considerable distance. It had suffered most widely from a severe conflagration some eighteen months before; nor is the eye arrested at the entrance by any very stately edifices.

"We, however, enjoyed a few hours of absolute delight, when, in the spacious precincts of the Consul, we were permitted to wash, to eat, to drink, to lie down and to take our rest for a couple of hours. We arrived

too late to allow of any morning Services, and it is not usual to hold any in the afternoon. So we performed our offices of devotion at home, and tried to rest, according to the commandment.

"*March 19.*—Our first entire day in Port-au-Prince dawned brightly, but within an hour a tremendous calamity had begun. The city was on fire. In the very heart of one of its wealthiest regions of well stocked warehouses and handsome mansions, the hand of the incendiary, as it seemed, threw in the seed of destruction. All the morning the land-breeze blew, and wafted the raging flame, which swallowed everything in its path, and widened its path on both sides. There was nothing like effective resistance—generally none at all—goods were removed, but the houses went down like stubble. A multitude of wild men and women, boys and girls, friends and pillagers, carried off all to which the owners could not look, and which the fire did not engulf. There were no engines of any force ; and what was to me most fearful of all, if true, it was said that some of the people cut the hose of the engines. There was no organization ; and notwithstanding the presence of the President and his ten aides-de-camp, in uniform and on horseback, there was no real leadership. So the conflagration swept out of existence all that broad, best part of the town which covered the plain towards the edge of the sea ; and when this was exhausted, the wind also lulled, and the dreadful work seemed over.

"But at this crisis, all the residents said that when the sea breeze should spring up, an hour later, it must waft the flame back upon its track and towards other parts of the city still uninjured. Was anything then done, attempted, proposed, or encouraged ? Nothing ; and the whole people waited in silence, or in noise, the coming of the sea breeze which carried the flame just where it was expected, and having rolled and roared over streets and squares, made its paths up the hill, and in the evening died for lack of fuel. Oh what a mournful day for those who were wealthy, and in a few hours had not a change of raiment ! What a tremendous blow to the city, the nation, all trade, all credit, all confidence ! I was told that half the wealth of Port-au-Prince was no more.

"*March 21.*—The cheerfulness of the sufferers under their losses was something altogether surprising, and perhaps not to be lasting. We had, in the evening, a most welcome rain, which quenched the remaining life of the flames.

"*March 22.*—Another and slighter shower followed on the following night. I walked with the African Rector across the burned region and to the spot which had been purchased for the site of a church. Afterwards I went with the Rector to his humble abode ; and was glad to find that, though so much in danger as to have removed his goods and books, which were of great value to him, he had brought them all back in safety.

"*March 25.*—We found the LORD'S Day, as we had been told, to be observed in Port-au-Prince by the cessation from labor and business beyond the example of Roman Catholic cities. The little Protestant congregation with which we worshipped in a private hall was almost entirely composed of persons of color, and was a cheering and animated assembly. The place was filled ; and had there been more room, there would have been more people.

"*April 12.*—The mixture of races and colors, in the scenes of business, created no apparent embarrassment or sensation. In fact, the white

men are the unusual exceptions. Those of them who had been settled in Haiti permanently, appear not to have hesitated to mingle their blood with that of the native race in its more diluted forms. I saw most respectable gentlemen, from Europe and the United States, whose wives were of African descent, though sometimes to detect this required almost a physiological examination. In one or two instances, I could not believe it, except on other proof than the eye.

"*April 1.*—Easter day was bright and pleasant, and kept as a high holiday. When the President set out from his residence for the cathedral, when he arrived, and when he reached home again, there were peals of artillery, most superfluous and inappropriate. The Episcopal congregation met in their hall, and a Deacon and Priest were Ordained, and the Holy Communion celebrated in great peace."

Besides the Ordination just spoken of, the Bishop confirmed nineteen persons. After having performed these labors of love, and preached his last sermon at Port-au-Prince, the lamented Bishop embarked for his distant home, leaving behind him a deep impression of his Christian zeal, practical wisdom and devotedness. But although he knew it not, he was much nearer to a Heavenly than to an earthly home. On the day after his embarkation, as the little coasting vessel was lying becalmed on the glassy sea, on the morning of the 23d, while resting on the deck, with no warning which he could recognize, and with but a few minutes' warning to the single watcher at his side, he was called to his rest. It was less like death than like a translation. He "walked with God : and he was not; for God took him."

Bishop Burgess, before leaving, had promised Mr. Holly to use his efforts at home towards sending him the necessary means and materials for a church building. But although, as we have seen, these benevolent intentions were frustrated, as regarded his own personal efforts, yet the Bible story in this case as in others was repeated. Being dead he yet spake ; and those who shed tears over him who had so suddenly gone before, now exerted themselves to send out the church which it was resolved should be a precious memorial of the deceased Bishop.

The great bulk of materials for church, rectory and school-house arrived at Port-au-Prince from New York on Dec. 14, 1867; and on Feb. 27, 1868, *The People*, a paper published in that city, gave an account of the laying of the corner-stone, of which the following is an extract :

"After the usual prayers invoking the blessing of God upon the church which is destined for His worship, as well as praying for the success of the work which has just been definitely established in our country, the Honorable Mr. Delorme, Secretary of State for Public Worship, made an address, in which he alluded to the prosperity of those nations which had embraced the principles of the Reformation, and promised the protection of the Government to the Church of which the Rev. Mr. Holly is the head. After this discourse four young ladies deposited a lead box, containing various historical and religious mementoes, in the cavity pre-

pared for it in the corner-stone. The Honorable Mr. Delorme then strewed therein some grains of coffee, the principal production of the country, accompanying the action with the wish that this religious enterprise might take root and prosper in Haiti as this native production also flourishes in this clime. The ceremonies were concluded with the Benediction by the Pastor."

In this same year Mr. Holly writes : "I take occasion, by a vessel leaving this port to-night, to answer your very fraternal letter. First and foremost, let me express to you my deep and heartfelt thanks for your warm expressions of sympathy with the work that in God's Name I do here, and for the brave words of encouragement to persevere in well-doing which you address to me. Oh ! it is indeed comforting and cheering to the lonely Missionary, separated from the familiar scenes and faces of his native land, laboring in a distant clime, to know that warm hearts at home beat in unison with his own in the great and good work he has undertaken, and that earnest lips breathe fervent prayers in the ears of the LORD of Hosts that His Almighty Arm may always be outstretched to protect, guide and defend him while engaged in his self-sacrificing labors of love ! Not only can such a Missionary be sure that God is with him, but he also feels that the whole brotherhood of the faithful, the Communion of Saints, labor in and through, with and by him."

A storm of revolution had lately swept over the Island of Haiti, which the Foreign Committee feared would seriously hinder the good work so auspiciously begun.

In referring to this, Mr. Holly writes : "The political events through which we are passing do not interfere in the least with our Gospel work here. A number of the intimate friends of the present Chief are also my personal friends ; and they have manifested for some time back an interest in my work. Two of the leading officers of General Salnave desire to do everything in their power to promote my work as the one thing needful for Haiti. One of them is the General of Division, and the other, the Surgeon-General of the Army. A new Constitution has been adopted by the National Constitutional Convention, and its provisions expressive of the toleration of Protestantism are more liberal and outspoken than in any previous Constitution ; and all the leading members of the present administration, commencing with General Salnave, are positively in favor of the propagation of our religion here. It was during this troublous time just past that the Sunday-school, organized in the suburbs of Port-au-Prince, was burned by the government, as a necessity of War. Many of the most efficient teachers had to leave Haiti, but notwithstanding these drawbacks, the Mission increased in spiritual strength. Men who had hitherto been skeptical became converts. In a social point of view good was also done. Marriages even among the soldiers were more frequent, and industrially, the cultivation of the ground was carried on to a greater extent than before."

Mr. Holly inaugurated a system of district catechizing which brought forth great fruits. These were held in private houses on week-days, and by them that section of the city, known to be the most depraved, was most blest. He also himself made a Missionary tour to different parts of the Island, where stations had been established, or where there was a prospect of founding one. While absent on this journey, he appointed two candidates for Orders to read the Service in his church, and being away for three Sundays, in place of *sermons*, he left two pastoral letters to be read. He made it a point to invoke the interest of his congregation in his Missionary work, and thus to associate them with himself in the work, particularly by means of prayer. In the year 1866 two young men had been sent here by Mr. Holly, to be trained as Ministers. They entered the Divinity school at Philadelphia, after having spent some years at a preparatory school. They graduated from the Seminary in 1872, were ordained, and returned to their homes, where they were received with great joy. These were the Rev. Messrs. Jones and Benedict.

But now again did this infant Church languish for the lack of Episcopal ministrations. There were elders to be ordained in every city. Five years had some waited that they might receive that commission, which would give them the right to minister to their brethren in holy things. One had become discouraged and had left, and another had died. But at length the joyful news was sent that Bishop Coxe, of Western New York, was about to make them a visit. The account of this visit I give in Mr. Holly's own words, regretting that it is necessarily much shortened.

BISHOP COXE'S VISIT.

“PORT-AU-PRINCE, *Feb. 3, 1873.*

“REV. AND DEAR SIR: I seize the first convenient opportunity to give you some details of the late Episcopal visitation to Haiti. The steamer ‘*Perit*’ entered our harbor the morning of Nov. 22, 1873. I at once went on board of her, to receive the Bishop and conduct him to the Rectory of the Holy Trinity. As soon as he arrived there, the parish church doors were flung open, and the bell sounded to call together the members in the vicinity to assist at the thanksgiving offered for the safe arrival of the Bishop from his voyage by sea.

“The next morning being the day for dispatching the weekly post from the capital to all points of the Island, the occasion was seized to send notices to the members of Convocation of the arrival of the Bishop, and to summon them to the extra session, that he had desired should be convoked. Before the end of the succeeding week, in response to these notices, the Rev. Messrs. Jones and Benedict, and Mr. Ledan, a lay reader, arrived at the capital, the former coming from Jeremie, and the two latter from Cayes. The week following came Mr. Salomon, from Anse-à-Veau

and Mr. Pierre Francois Louis, from Cabaret Quatre, both of whom filled the functions of lay readers, the former in the Church of the Redeemer, and the latter in the Church of the Good Shepherd.

"On Dec. 5, 1872, the eve of the three hundred and eightieth anniversary of the discovery of this Isle by Christopher Columbus, the Bishop solemnly consecrated to the service of Almighty God, in memory of His faithful servant, George Burgess, Holy Trinity Church, Port-au-Prince, according to the ritual of the Protestant Episcopal Church in the United States.

"The next day the Bishop opened the school edifice, by invoking the benediction of Almighty God. On Sunday, Dec. 8, he held his first confirmation, when thirty-seven persons received the solemn Apostolic rite of the imposition of hands. At several collateral Services, held at different times afterwards, the number of candidates confirmed was carried to fifty-three. At last the great day, to which the whole Anglican Communion had been looking, arrived, when a world-wide division of the Church Universal in prayers implored the Eternal FATHER, for the sake of his Only-begotten SON, to pour out His SPIRIT upon all flesh, and to raise up men full of faith and the HOLY GHOST, to go forth and proclaim the glad tidings of the everlasting Gospel to immortal creatures still plunged in the darkness of heathenism and superstition.

"The good Bishop, aside from the special prayers used on that occasion at the Morning and Evening Services of the Church, resolved to pass from five to ten minutes in prayer and in the meditation of the Holy Word every hour of the day from six o'clock in the morning until seven in the evening, in company with his Clergy and such of the faithful among the laity as could attend at the sound of the bell, which was rung every hour to call to prayer and the meditation of the Word. It was felt to have been a season fraught with spiritual blessings by every one who was privileged to follow the Bishop in the devotional exercises of the day. Nearly one month had passed away since his arrival. He had spent much time in prayer and earnest conference with each one of the candidates for Holy Orders; he had presided over the Convocation from day to day, addressing questions to the assembled members on the present state and future prospects of the work in the several localities of the Island, and calling out an expression from them on the best means to be adopted to give renewed interest to the work in Haiti, and to place it upon a more substantial basis. On St. Thomas' Day, Dec. 21, the Bishop ordained two persons to the Diaconate, and on the Fourth Sunday in Advent, Dec. 22, four more to the same Office. At this latter occasion, he also advanced to the Priesthood the Rev. Messrs. Alexandre, Jones and Benedict, and the two Deacons ordained the day previous—to wit, the Rev. Messrs. Salomon and Benjamin. The four Deacons ordained on this latter occasion, were the Rev. Messrs. Delatour, Battiste, Ledan and Bistoury. These brethren, to-

gether with the Rev. Messrs. Holly and Bauduy, their presenters on the occasion of their ordinations, swell the number of the Haitian Clergy to eleven—the faithful number who came down from the Mount of Olives after the Ascension of the SAVIOUR, with a whole world to conquer and subjugate to the sway of His Cross. We number, by the blessing of God, and the faithful, prayerful labors of our last visiting Bishop, seven Priests and four Deacons. God be praised ! The Haitian Church has come to the birth, and lives and breathes and moves. On Christmas Day the English-speaking portion of our foreign population of the commercial class were assembled and preached to in the parish church. On the first day of the new year, the Bishop went to Bizoton, accompanied by the Rev. Mr. Holly and Mr. Adolphe Severe, to take formal possession of the piece of land that this latter person devotes to the building of a Chapel, to carry on a Mission work among the rural population of that section. A touching incident occurred while we were still in that vicinity. Some simple peasant women, being informed by Mr. Severe that the distinguished stranger was an American Bishop, they ran into their cabins and brought out their little children that he might invoke upon them God's blessing. The scene was moving, touching in the extreme, when in the midst of a tropical forest, and under our burning sky, about mid-day, the venerable Bishop, lifting his hat, and in prayer, invoked Heaven's blessing on those sunburnt babes.

“The next day, January 2, brought the moment of the Bishop's departure for home. A few hurried preparations to embark his baggage, solemn prayer offered in the Church for his safe voyage, the sad exchange of words of farewell—and the steamer left for Kingston, which was on the homeward route.”

The Foreign Committee, in reporting these labors, says : “The blessings vouchsafed by God in connection with this Episcopal visitation can be neither numbered nor expressed. Through them the Haitian Mission has been strengthened and encouraged in a very great degree.”

But, alas ! six months had hardly elapsed after this blessed and joyful time, when the Haitian Church was again sorely tried. On the night of June 3, 1873, again a conflagration broke out in the neighborhood of the Mission buildings, and spreading with the rapidity of lightning, in half an hour the church, parsonage and school-house were a heap of ashes.

“Awakened at midnight by the alarm of fire,” writes the Missionary, “Mrs. Holly and myself had time only to arouse and hurry to a place of safety ten children, then sleeping in the house, eight of them being our own, and two others from Jeremie. Several friends rushed in, in the meantime, and saved a few of my books and other effects. The greater portion of all we possessed perished. As the parsonage caught before the church, we had time to save all the benches, lamps, melodeon, books, etc. Everybody rushed to the rescue to save something in the church. The Roman Catholic Priests, as well as the Baptists and Methodists, showed

great zeal and sympathy in coming to our aid. My family is under shelter by the kindness of Mr. Charles Fournier.

"Putting aside all care for them and for myself, I have been actively engaged in council with my vestry and other friends as to the means of re-installing our work." Mr. Holly then details the plans for rebuilding at once, and after speaking of his personal losses, amongst which he mentions his library, containing a collection of books that (to use Bishop Coxe's words) would have graced the shelves of any Bishop in the land, he concludes: "But God, be thanked, that amid all our losses and exposures, none of our children were hurt, or made sick. In the midst of judgment, if we may so call it, God has remembered mercy. Let His Holy Name be praised! After all that has tried us, we feel that we are conquerors by His grace, and choose rather to sing a *Te Deum*, than to chant a *De Profundis*."

The man who could write a letter like this was not the one to let the work languish. In a short time, with the aid of outside friends, though Mr. Holly's own congregation did admirably, a church and rectory were built, the people in the meantime worshipping in a hall.

THE CONSECRATION.

In the year 1874, the Foreign Committee, acting on the advice and report of Bishop Coxe, sent for Mr. Holly to come to New York, where, in October, he was elected Bishop of the Haitian Church, and consecrated to that Office in Grace Church, New York City, Nov. 8.

Many will remember the crowded edifice, the numerous people of the new Bishop's own race and color who gathered there to see this highest Office of the Church conferred upon one of themselves, and there were those who remarked upon the sweet-toned earnest voice that answered to the solemn questions then put to one of a hitherto despised race.

What England had done for Africa ten years before in sending Crowther, the former slave boy, to minister as a Bishop in his native land, the Episcopal Church of the United States had now done for Haiti.

And before the month was out, Bishop Holly had left our shores.

His flock were joyously waiting for him, and on the arrival of the steamer, he was conducted to his Church, where the faithful had assembled for a Thanksgiving Service, entering under a triumphal arch, surmounted by the phrase *Gloria in Excelsis Deo*.

We cannot conclude this account of the Haitian Mission with any more appropriate words.